THE 9

Goulden Chaine of Mans Saluation, and the fearefull point of Hardening, together with the Churches Sleepe: Preached in three seuerall Sermons before the King.

By

Anthony Maxey Batchelar in Diuinitie and Chaplaine to his Maieſtie in ordinary.

The third edicion.

The Points handled in theſe Sermons are ſet downe in the Page following.

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The Points handled in the first Sermon are these.

Predestination.
Calling.
Iustification.
Glorifying.

In the second are handled these.

That there is an Hardening.
That God Hardneth not.
How men become Hardened.
Most wofull to bee Hardened.
The meanes to auoid it.

In the third are handled these.

1 *The Person who chargeth.*
2 *The Persons charged.*
3 *The Manner.*
4 *The Substance.*
5 *The Date.*
Lastly, the Conclusion.

More-

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Romans. 8. 30. ver.

Moreouer, whom he Predeſtinated, them alſo he Called: and whom he Called, them alſo he Iuſtified: and whom hee Iuſtified, them alſo he glorified.

EVery Scripture (ſaith the bleſſed Apoſtle) giuen by inſpiration, is profitable to inſtruct the man of God; and to make him perfect to good works. Yet notwithſtanding, if a man ſhould ſeeke vpon purpoſe, and line by line, trace the whole body of the Scripture ouer: of all others, this one ſhort verſe, is moſt diuine, moſt excellent, *Singuli Sermones, Syllabæ, apices, puncta, in Diuina Scriptura plena ſunt ſenſibus.* In the holy Scripture euery ſpeach and ſentence, euery verſe, euery point & ſillable, is rich in ſence, and full of diuine and holy miſteries.

2. Tim. 3. 6

Hiero in cap. 5. ad Ephe.

So it is here. For the points of doctrine,

ctrine, it containeth the whole summe of our religion; for the manner, it consisteth of a sweete gradation; for the matter, it is full of comfortable instructions; for the depth of the vnderstanding, it hath in it, such sweet profound, and heauenly misteries: that as it is written, the head of the Riuer *Nylus* could neuer bee found: so the height, depth, and spirituall knowledge, which lyeth couched in this whole Verse, in euery point, in euery word, it is vnsearchable, it cannot be sounded. Concerning the Doctrine.

Surely, howsoeuer men doe liue at ease for a time in this life, and carelesly passe on in this busie world; yet the especiall and maine point, is the saluation of the Soule, to bee assured of the life to come: and if a man might bee satisfied therein, then all were well, all were sure indeed.

Alas, this life endeth, and God knoweth how soone, euen this night before to morrow, may my soule bee taken from me: and if I could proue vnto my heart,

hart, that God had choſen me to eternall life, then I ſhould thinke my ſelfe the moſt happy and bleſſed creature aliue. In this great and weighty point of Saluation for euer, to anſwere a man throughly and ſoundly, to ſatisfie a mans heart & ſoule vnto the full, there is no one place in all the holy Booke of God, that can ſo briefely, ſo plainely, ſo ſufficiently inſtruct vs, as this one ſhort verſe.

The auncient Fathers in the courſe of their writings they doe call it the Goulden Chaine of our Saluation, becauſe each one of theſe: *Predeſtination*, *Calling*, *Iuſtification*, and *Glorifying*, are ſo coupled and knit together, that if you hold faſt one lincke you draw vnto you the whole Chaine: if you let go one, you looſe all.

For the manner of my proceeding, according to the fathers alluſion: Firſt, I wil vntie this Chaine, & weigh euery lincke in his owne proper ballance, and ſo handling euery point ſeuerally by it ſelfe: in the end I will knit them vp,

and close them together againe. And here before I enter any further, I most humbly craue pardon, and fauourable construction in this matter. I know right well, I am to touch a very great and weightie point of religion, indeed so secret and deepe, that I doe throw my selfe downe at the foote of Gods mercie-seat, beseeching him with all humblenesse, to support my weaknes, to enlarge my heart, and to giue me an vnderstanding spirit, that whatsoeuer I shall speake, it may bee with such truth of his word, with such zeale of his glorie, with such reuerence of his Maiesty, as becommeth his seruant, and this holy place. For *Predestination*, being so high a point, wherein offence may bee giuen by wading too farre: by Gods assistance, it shall be touched so plainly, and with such moderation, as euermore I will be sure to keepe the rule of the sacred word of God, for my guide.

Predestinatiõ part of the Gospell may bee Preached of discreetly & reuerently. Aug. de Bono pers. cap. 14. 15. 20.

De corruptione & gratia. cap. 5. 14. & 15

Pet. Martir locis com. class. 3. cap. 1.

Zanchius de natura Dei lib. 5 cap. 2.

The purpose and drift of Saint *Paul*, in this place, is to proue to the *Romans*, being then in persecution, that howsoeuer

euer in this life, misery and afflictions did befal them. yet their saluation stood sure and most certaine, because it depended vpon the vnfallible purpose of God, which is here called *Predestination.* So that, *Predestination* is the secret and immutable purpose of God: wherby he hath decreede from all eternity, to call those, whom hee hath loued in his Sonne Christ, and through Faith and good works, to make them vessels of eternall glory.

That God of his free mercy, hath made choise of some to eternall life, it is apparant in diuers places. *Ephesians* 1. and the 5. ver. *He hath Predestinated vs, to bee adopted vnto himselfe, through Iesus Christ: according to the good pleasure of his owne will.* Ephe. 1.5.

In the 2. to *Timo.* 1. the 8. and 9. ver. *He hath saued vs, and called vs according to his owne purpose and grace, which was giuen to vs: through Christ Iesus, before the world was.* So then as the Potter hath power ouer the clay, to make it, eyther a vessell of honour, or 2.Tim.1.8 9. Act.13.48

dishonor: so God hath power ouer the Sonnes of men: and of his owne free mercy, hath made choise of some to eternall life: and others hath left vnto perdicion. *God hath created all for himselfe: and the wicked for the euill day.*

Prou. 16.4

Now, if it be demaunded, why God hath made choise of some, and not of others, and so thought iniustice & want of compassion; that hee should reiect men, before they be borne, & brought into the light: and yet euer they haue done good or euill, as it is said in the 9. to the *Rom.* the 11. & 12. ver. *Yet euer the children were borne, when they had done neither good nor euill (that the purpose of God might remaine, according to election) I haue loued Iacob, and I haue hated Esau:* in this case, I first answere plainely with the *Prophet Esaiah*, in his 45. Chap. the 9. ver. *Woe be vnto him, that striueth with his Maker: or, what art thou (o man) that darest stand vp, to plead against God? The clay may not dispute with the Potter.* Man that is but dust and ashes, he may not reason the

Rom. 9. 11 12.

Esa. 45. 9.

case

caſe with his Creator. To know further, why God hath made choiſe of ſome and not of others: there is no other reaſon to bee giuen, no other anſwere to be made, but that it is his good pleaſure, it is his will. *Miſericordia eius cauſa miſericordiæ, God ſheweth mercy to whom he will ſhew mercie: and he hath compaſſion vpon whom it pleaſeth him to haue compaſſion.* There is power, & free liberty in God, to giue and beſtow his grace: both to whom, when, and how much-ſoeuer it pleaſeth him. *Huic fit miſericordia, tibi non fit iniuria* (ſaith S. *Auguſtine*) God chooſeth one, he refuſeth another, to him, hee ſheweth mercy, to thee he doth no iniury.

Rom. 9. 15.

Exo. 33. 19.

Here then, we muſt reſt: here, wee muſt make a ful point. It is Gods good pleaſure, it is his will. And this one anſwere, it is a bar for all deep queſtions, either of *Predeſtination, Election, Deſtinie*, or any ſuch like. It is Gods good pleaſure, it is his will. His will is the cauſe of all cauſes: and further we cannot goe. Whom this anſwere doth not

Fatum ad neceſſitatem: Prouidentia ad ſapientiã: Præſcientia ad intellectũ: Predeſtinatio ad voluntatem, referatur.

content. S. *Gregorie* doth answere directly. *Qui in factis Dei rationem non videt, infirmitatem suam considerans, cur non videat, rationem videt.* In the hidden works of God, he that seeth not a reason, if he see his owne infirmitie, he seeth a sufficient reason, why he should not see. Wee conclude then with good Saint *Augustine*, in his 59. Epistle *ad Paulinum: occulta esse causa potest, iniusta esse non potest.* Why God hath made choise of some, and not of others: howsoeuer vnto vs the cause be hidden; yet vndoubtedly it cannot be vniust.

Greg. Mag. in cap. 9. Iob.

Aug. 59. Epist. ad Paulinum.

This Doctrine briefely set downe, and thus plainely appearing: that *Predestination is the immutable purpose of God: wherby he hath made choise of some, and reiected others, according to the pleasure of his owne will:* It seemeth at the first, when men doe commit sin, they cannot auoide it; as if God had so ordained it. He hath made choise of some to life, and others hee hath reiected: therefore when they sinne, and follow the course that leadeth vnto death; they doe

doe it of neceſsitie. *O, God forbid, there ſhould be vnrighteouſneſſe in God, or iniquitie in the Almightie. For God hath cõmanded no man to doe vngodly: neither hath he giuen any man licence to ſin.* Before we reſolue this doubt: there ariſeth a very notable and neceſſary queſtion, which (in times paſt) hath troubled many wits. If God bee not the author of ſinne, if hee bee not the cauſe of mans offending; how came ſinne firſt to be? how came it in? where was the firſt beginning of it? the heathen *Philoſophers*, they roued at the matter a far off: The *Epicures*, they ſaid it came in by chance: *Ariſtotle* and his ſect, they ſaid, it was the error of nature: *Plato*, came a little nearer, and he ſaid, it aroſe ἐξ ὕλης, out of the nature of man: *Manicheus* the Hereticke (to auoide the former opinions) he fained two Gods. *Duos affirmauit eſſe Deos: alterum quidem bonũ, alterum verò, malum:* One he auerred to be the author and firſt beginner of all good: the other the firſt cauſe and author of all euill.

Eccles. 15. 20.

Clemens lib. 3. Recog.

This

This opinion went currant along time, almost three hundred yeeres, as *Nicephorus* writeth, and the reason was, because men neuer looking into the word of truth; by the light of nature, they could neuer finde from whence sinne came.

Niceph. eccl. hist. li. 5. cap. 31.

That we may fully vnderstand this point: very briefely, we will set downe the lineall discent of sinne.

Sinne first ariseth from concupiscence. *Euery man is tempted, when he is drawne away, by his owne concupiscence, & is enticed.* All sin, all wickednes of this life (whatsoeuer) first ariseth from concupiscence, from our owne wicked inclination. From whence then comes concupiscence? that *Dauid* shewes: *ex immundo semine. We are borne in iniquitie, and we are conceiued in sin:* as the originall doth signifie, we are all *warmed* in vncleane bloud. If we be all borne in sin, and by nature corrupt, we must ascend higher to our first parents, and know, how they came first to sin: *Adam* and *Eue* (as appeareth in the 2. of *Gen.*

Iames. 1. 14.

Psal. 51. 5.

Aug. Nemo nascitur nisi trahens peccatum, trahensque meritum peccati.

Geneſ.) they firſt ſinned, by yeelding conſent vnto the Diuell: they tooke it from Sathan. Here then comes in the maine queſtion, how came the Diuell firſt to ſinne? The Diuell at firſt, was created *in poteſtate ſtandi et cadendi*: he had in his firſt creation, a poſsibilitie, to ſtand or fall: power of continuance, that hee had from God: poſsibilitie of falling, that he had from himſelfe. For it is a ground in Diuinitie. *Immutabiliter bonũ eſſe, Dei proprium eſt.* To bee immutably good, without any change or alteration, it is only proper vnto god: therefore had hee poſsibilitie to ſtand or fall. S *Auguſtine* alſo, he rendreth an other reaſon, why the Diuel (created an Angell of light) had poſsibilitie of falling: Becauſe (ſaith hee) at the firſt, hee was created of nothing, therefore, hee had in him poſsibilitie to return to nothing: if ſo bee, he did not relie in the goodnes of his Creator, if hee did not ſubiect himſelfe vnder the power of God.

To reſolue then: Sathan at the firſt

was

was created an Angell of light, and had posibilitie to stand or fall: but in the 14. of *Isaiah*, & the 14. ver. Whereas hee saith there: *I will ascend above the height of the clouds, I will be like the most high.* Then did Sathan choose rather to be an absolute nature in himselfe, to shake off his allegeance, and to abandon the goodnes of God: then (relying still in God) to be established by his power. Our saviour Christ saith; Luk. 10. 18 *I saw Sathan fall as lightning from heaven*, and the lightning we know, is not cast downe by any other: but it falleth and breaketh out of it selfe alone. 2. Pet. 2. 9. *The Diuell* (saith S. Peter) *was cast downe to Hell, and delinered vnto chaines of darknesse*: the reason is rendred in the 6. of *Iude*: because when he had posibilitie to stand or fall, *he kept not his first estate. Non perstitit in veritate: Iohn.* the 8. 44. *Hee abode not in the truth.* So then, to descend againe. The Diuell, hee is *primitiuus peccator*, he was the first offender: 1. Ioh. 3. 8. *For, he sinned from the beginning.* From the Diuell sin was derived vnto

Adam

Adam: from *Adam*, to all his poſteritie, borne of vncleane ſeede: from the corruption of vncleane birth, it is ſecretly conuayed to our inclination, to concupiſcence. Thus from the Diuell, ſin firſt boileth vp; as out of the maine ſea: from him, when it comes to *Adam*, it ariſeth, as out of a ſpring: from this ſpring, it is reſerued in nature, as in a Conduit: from nature conuayed to concupiſcence; as by a pipe: and from thence, doth iſſue a ſtreame of wickednesſe, to the Sea againe.

Now, although it be thus manifeſt, that ſinne doth proceed from the ſuggeſtion of Sathan, working with our owne concupiſence: yet, euill and godleſſe men, they thinke, they are tempted of God: and when they ſinne, they doe not ſticke to ſay, *God hath ſo decreed it, let him therefore worke his will: for who hath euer reſiſted his will. Homer* that notable Heathen Poet, he anſwered ſuch men very fitlie in the perſon of *Iupiter*, ſpeaking in this ſort.

Hom. Od. 1. l' 32. 1.

Ω πόποι οἷον δὴ νῶϊ θεοὶ βροτοὶ αἰτιόωνται
Ἐξ ἡμέων γάρ φασι κακὰ γεγάμεν· οἱ δὲ καὶ αὐτοὶ
Σφῇσιν ἀτασθαλίῃσιν, ὑπὲρ μόρον, ἄλγε' ἔχουσιν.

O yee foolish mortall men, euer and anone, you cry out of the immortall Gods, imputing to them the cause of your miseries, when (indeede) your selues are the workers of your owne woe. *Perditio tua ex te: O Israell, thou hast fallen by thine owne iniquitie.* Hos. 14. 2. *Stigias vltrò quærimus vndas.* Like the *Ostridge*, wee doe pricke our selues with our owne feathers; and we our selues do cause the ship to leake, where we saile. Propriis pennis configimur. *Onely (lo) this haue I found, that God hath made man righteous, but they haue sought out many inuentions.* Eccles. 7. 31. *Quare peccas, quia nescis? &c.* How comes it to passe, saith S. *Aug.* that thou dost sinne, because thou art ignorant? it is not so: why dost thou sinne? because thou art compelled? ther is no such matter: why doest thou sinne? because it pleaseth, it delighteth thy wicked, and corrupted nature. *In the transgression of a man, is his snare.* Prou. 29. 6. Of our owne accord, we run wilfully into the dead-fall of sinne: so

is it in the 9. *Psal.* and 16. ver. *The vngodly is trapped, how? not by God, but by the works of his owne hands.* The Lord our God is good, holy, and onely holy: so holy, (that as *Iob* saith) *the Angels are vncleane in his sight:* so pure, that his Ministers, the *Cherubins* are of fire most cleere: and yet, the *Cherubins* and *Seraphins* doe couer their faces with their wings, as not able to behold the perfect brightnes of his most pure and vndefiled Maiestie. Therfore although no action can be done without God, & that his power is so in all things: that we cannot so much, as lift vp our finger without him. *For in him we liue, & moue, and haue all our being:* Yet is not God the cause of any sin: Θεὸς ἀναίτιος τῶν κακῶν. We cannot fasten the least touch of any euill vpon God. But so it stands. *Una eademque actio tribuitur & causæ principali, et instrumentali.* In one, & the selfe same action, there is a double cause. First, the instrumental cause moueing: then God separated from the instrument, yet giuing power of motion

Isa. 6. 2.

Act. 17. 28

Gre. Nyss.

to the same. Through this double cause of mouing, there is a double worke, which vnto vs seemeth to be but one. For example: God (as appeareth in the 2. of the *Acts*, and the 23. ver.) by his determinate counsell & foreknowledge, deliuered vp our sauiour Christ, as the principall cause; *Iudas* as the instrumentall cause: yet, neither is God to be drawne in, as a partie in *Iudas* fault; nor *Iudas* to bee excused as furthering the worke of God: For God neuer commanded *Iudas* to deliuer vp Christ: nor *Iudas* in deliuering him had any such intention, as to doe God seruice in the execution of his will. *Deus agit per malorum in malo.* The wicked are the instruments of God; Yet not God the cause of their wickednes. God is the cause of the action, but not of the euill, or qualitie in the action. For example: A man trauaileth his horse by the way, he is the cause of his going: but, if his horse halt, or haue an ill pace, he is not the cause of his ill going.

August. ad Simplicianum libr. 2. quæst. 2. Sicut non est mala voluntas a Deo, sic nec est potestas nisi a Deo

A cunning man striketh an instrument with his fingers; hee is the cause of the sound, but if the Instrument be bad, or the strings not well chosen, hee is not the cause of the ill sound.

The Iron rusteth, thou wilt not wite it vpon the Smith. Wine sowreth, the fault is not in the Vintner. In the heauens, there is a double motion στροφὴ καὶ ἀντιστροφὴ: The fixed Stars and the whole Globe of all, is carried about with one Sphere, and with one motion; yet the Planets in themselues, haue a wandring and vncertaine course. The like, we may vsually behold in euery clock: The greatest & highest wheele moueth, and carryeth about all the rest; yet, in this motion, some wheeles turne to the right hand, others to the left, and that by a contrary course.

Aristoxenus in lib. de sue parte nibus dictarum.

So then, it fareth thus with the wicked. As he that hath an euill and corrupt stomacke, if he doe eate honie, it turneth into gall: or, as if a mans hand be out of ioynt, when he would moue it one way; it turnes another: so the

wicked and godlesse men; whereas the light of nature, Gods Spirit, and his word leadeth them one way; their own vile inclination, their owne concupiscence leadeth them another.

Now then, what shall we say? is there vnrighteousnesse with God? doth hee cause vs to commit sin? No, God forbid, *wickednesse should be in God, or iniquitie in the Almightie.* But as it is said before. *Euery man is drawen away by his owne concupiscence, and is entised: lust, when it hath conceiued, bringeth forth sin, and sinne, when it is finished, bringeth forth death.*

Iob. 34. 10

Iam. 1. 14.

Hauing hitherto freed God from all imputation of euil, by shewing from whence sinne comes, and that God is not the Author of it: Wee doe here meete with the *Pelagian Heretike* (who not able to vntie this knot) affirmes that the wicked are reiected, for the sins which God fore-saw they would commit: and so contrariwise, the godly preuenting the grace of God by their merits, are predestinated, and chosen through

August. lib. de hærisi.

through faith, and good works, which God fore-saw, they should doe: Making Gods eternal election to depend vpon our faith, and vpon our workes; whereas (cleane contrary) our faith, our good works, and all the good that is in vs, doth wholy depend vpon Gods free election.

Saint *Paul* saith directly. *God hath chosen vs in his sonne Christ, before the foundation of the world was.* If in Christ? Assuredly it appeares, we were vnworthie in our selues, and so Gods election is the cause of our good works. *Et causa non est posterior suo effectu*: the cause, it doth neuer follow the effect. Eph. 1. 4.

The learned Schoole-man, makes it plaine: *Non ideò electus est quis, quiâ talis futurus erat, sed ex dati electione talis est factus*: No man was euer chosen through Faith and good workes, which God fore-saw that hee should doe: but the Faith and good works, which we now doe, proceede from the eternall election, which went before. Pet. Lomb.

This doth the Apostle very plainly

ly set downe. *God hath saued vs, and called vs, not according to our works, but according to his owne purpose and grace, which was giuen to vs, through* Iesus Christ, *before the world was.*

2. Tim. 1. 9

Calling.

Moreouer whom he Predestinated, them also hee Called.

AS from the maine Sea, wee doe strike into some chanell or riuer: So from *Predestination* (the great depth of Gods Counsell) the *Apostle* commeth vnto *Calling*. For, whereas it hath beene shewed in opening the first point, that God of his free mercy did choose some to life: and others hath left vnto perdition. In this case, if God should neuer *Call* men; if he should neuer

ner offer them grace: it might seeme prendiciall to his mercy: and though we did sinne, yet it might bee thought, our selues could not redresse it. For this cause the *Apostle* commeth from *Predestination* to *Calling*, that is, from Gods determinate Counsell, to the meanes, which he hath appointed for our saluation.

This *Calling*, is two-fould, either outward, or inward. The outward and generall *Calling*, is, by the workes of God, and by his word. First, by his works. This world, it is an *Vniuersitie*, or a *Colledge*: wherein there are two *Lectures*, wherof eury man liuing must be an hearer, and a learner. The first, is the *Philosophie* Lecture, concerning Gods works, in the heauens, and all his creatures: by the which we are taught, and dailie *Called* to know God. Plut. de trãq. qui animi.

This, is a plaine and easie Lecture, written in great *Capitall* Letters, that euery simple and ignorant man, may read it running. The other is the *Diuinitie Lecture*, when we are exempted

from the first, and led on further to know God in his word. But these Lectures they are expressed together in the 19. *Psal.* From the 1. ver. to the 7. is contained the *Philosophie* Lecture. *The Heauens declare the glory of God: & the firmament sheweth his handy worke. Day vnto day vttereth the same, and Night vnto night teacheth knowledge: there is no speach nor language, where their voice is not heard. Their sound is gone forth through all the earth, and their words vnto the ends of the world. In them, hath he set a Tabernacle for the Sunne, which commeth forth as a bridegrome out of his Chamber, & reioyceth like a mightie man, to runne his race: His going out, is from the end of the heauen; and his compasse is vnto the ends of the same, and none is hid from the heate thereof.*

Psal. 19. 1.

The Diuinitie lecture begins at the seauenth verse, and continues to the 11. verse.

The Law of the Lord is an vndefiled Law, conuerting the soules, the testimonie of the Lord is sure: and giueth wisedome vnto

vnto the simple. The Statutes of the Lord are right: and reioyce the heart. The commandement of the Lord is pure: and giueth light vnto the eyes. The feare of the Lord is cleane: and endureth for euer. The iudgements of the Lord are truth and righteous altogether. More to be desired then gould, yea, then much fine gold: sweeter also then hony, & the hony combe: Moreouer by them, is thy seruant taught, and in keeping of them there is great reward.

Touching the Philosophie lecture: that we are al first *Called*, to know God by his workes: it is most apparant. For κόσμος, *est Diuinitatis symbolum*: the world is the glasse of Gods Diuinitie. The heathen Philosopher saith. *Deus tangitur in operibus.* God is euen touched in his works. Heo iumpeth with S. Paul. *Act.* 17. 27. *The heathen by groping, might haue found him: for doubtlesse, he is not far from euery one of vs.* In the 143. Psalme, and the 5. verse, the holy Prophet saith thus. *I will muse vpon all thy works, and exercise my selfe in*

Iamblicus de misteriis.

Act. 17. 27

Psa. 143. 5.

the works of thy hands. If a man will profit by this philosophie lecture, he must vse meditation. For indeede, if a man doe rightly consider of the Ebbing & Flowing of the Sea, whereof no reason can be rendred: of the certaine course and change *of the Moone, with the secret influence of the same: the nature of the winde*, no man knowing, whence it commeth, nor whether it goeth: the hugeneſſe of the ſwelling Sea, girt in by Gods commandement, that it doth not ouerflow the banks: the raging Thunder, which makes all the Beaſts of the field to tremble: the fearefull Lightning, which in the twinckling of an eye, paſſeth from *East* to *Weſt*; how all things keepe their appointed courſe, wherein they were created. As we walk abroad in the fields, if we doe behold and view the glory of the *Sunne* and *Moone*: the beautie of the *Starrs*: the ſweet *Dew*: diſtilling *Showers*: greene *Paſtures*: pleaſant *Medowes*: cleere *Springs*: thicke *Woods*: guſhing *Fountaines*: the wonderful increaſe of *Corne*:

Cat-

Cattle, and such like. Who is hee (beholding these things, and seriously meditating vpon this Philosophicle ſcture) but he must needes confesse, that God doth *Call* him, beeing so manifestly taught to know him in his workes?

And, as God is thus seene, & taught vnto all the heathen people by his works, in μεγαλοκόσμω in the frame and composition of this great world; so likewise God doth *Call vs*, by his workes in μικροκόσμω in the little world of man. *Homo est cœli simulacrũ, & interpres natura.* Man, he is the picture of the Heauens, and the interpreter of nature. Concerning God, we acknowledge him to be a spirit; concerning the world, we haue found it to be a body: in *Man*, we haue an abridgement of both; namely, of *God*, in regard of his spirit; of the *World*, in the compositioon of the body; as though the *Creator* (vpon purpose, to set forth a mirror of his works) intended to bring into this one little compasse of man, both the infinitnesse of his owne Nature,

ture, and the hugeneſſe of the whole *World* together.

As in the *World*, ſo in the body of man, there is a wonderfull mixture of the foure *Elements*. The *Heart* placed in the middeſt, as the *Earth* or centre: the *Liuer*, like the *Sea*, from whence the liuely ſprings of bloud doe flow: the *Vaines* (like riuers) ſpredding themſelues abroad vnto the vttermoſt members: the *Braine*, which giueth light & vnderſtanding, placed aloft like the Sunne: the *Sences* ſet round about, like Starres for ornament; the *Countenance* of man, full of grace, and maieſtie, ſtriking a terrour into all Creatures. Such and ſo wonderful is God in his power, that he is ſeene in the workemanſhip of the body.

But if man (as it were out of himſelfe) could behold this body, receiuing life, and entring into the vſe of all his motions: *Ioynts*, mouing ſo actiuely: *Sinewes*, ſtirring ſo nimbly: *Sences*, vttering their force ſo ſharpely: The inward *Powers*, ſo excellent: the *Spirit*, ſuper-

ſupernaturall: *Reaſon*, ſo Diuine: the *Minde* and *Cogitation*, ſo quicke and infinit: the *Vnderſtanding*, ſo Angelike: and the *Soule* (aboue all) *Dei* χάραγμα, the engrauen Image of the immortall God. If man could enter into himſelfe, and conſider rightly of this, hee muſt needs be driuen to confeſſe, that God hath *Called* him, by thoſe works, which are moſt apparant in himſelfe.

Therfore as ſaint *Paul* ſoundly reaſoneth, in the 1. to the *Romans*, & the 20 ver. No man can excuſe himſelfe. Neither the *Turkes*, who acknowledge *Mahomet* their great Prophet: nor the *Indians*, that worſhip the Sunne: nor the *Egiptians*, who offer ſacrifice to all manner of beaſts: neither they, nor any other remote, and barbarous people, that doe worſhip ſtrange Idols of their owne inuention: none of theſe can excuſe himſelfe, and ſay, hee is not *Called: becauſe the inuiſible things of God (his eternall power and Godhead) are ſeene by the creation of the World, being conſidered in his works: to the in-*

Wiſd. 13. 8 They are not to be excuſed

Wiſd. 13. 5. By the greatneſſe of the Creatures & their beauty, the Creator being compared might beconſidered

tent

tent all men might bee without excuse. Thus we see, by this *Philosophie* lecture, all people (whatsoeuer) are instructed to know God. But to his owne people, God reads Diuinitie lecture: he *Calleth* and teacheth them by his word. In the 146. Psal. and the two last verses. *God hath giuen his word vnto Iacob, his statutes, and his ordinances vnto Israell. He hath not dealt so with euery Nation, neither haue the heathen knowledge of his Lawes.* So then, as in the 1. of *Kings.* 6. 28. verse, there is mention made of three *Courts*, of the *Temple* at *Ierusalem*, wherein God was worshipped: so here are three *Courts*.

Psal. 146. 19. 20.

First, wee behold *God* in the frame and composition of the *Heauen*, & the *Earth*, as the great & outermost *Court*: then wee see *God* in our selues, in the workemanshippe of the body, in the powers of the minde, and soule, there is the inner *Court*. Lastly, with the high Priest, wee enter into *Sanctum Sanctorum*: that is, wee beehold God, and learne to know him, in his sacred and hea-

heauenly Word. All the *Prophets*, and *Apostles*, all the Ministers of God, they are *Diuinitie Lecturers*, & all Nations, people, & kindred, to whom they haue and doe preach the Gospell of Christ Iesus, all these haue their outward *Calling*: and vnto all these, grace, mercie, & saluation in Christ Iesus, hath been offered. And hereof is that place vnderstood in the 20 of *Mat.* 16. verse, *Many are Called, but few are chosen* (1) by the outward *Calling*, both of the works of God, and of his word, many are *Called* (for this outward *Calling* is common both to good & bad) but by the inward *Calling*, effectually working in them a liuely faith, apprehending Christ: so, very few are *Called*. Here in this place of Saint *Paul*, is ment a more speciall, powerfull, and inward *Calling*, which is wrought by gods spirit, and ioyned with faith: so doth saint *Augustine* expound it, in his booke *de Predestinatione sanctorum, Non quacunque, sed qua vocatione fit credẽs*. Whomsoeuer God hath chosen to life, him he

hath

hath also *Called* by that *Calling*, whereby hee is made and becomes faithfull.

Act. 16.14 Ephe. 1. 13

Acts. the 16. and 14. *A certaine woman named Lidia heard vs.* There is the outward *Calling*: *and the Lord opened her heart, shee attended to the things, which* Paul *spake, and she was baptized*: there is the inward *Calling*. This then is the sound and plaine meaning of these words: *Whom hee hath predestinated, those he hath Called*; that is, those whom he hath chosen to eternall life, he hath also ordained to vse the meanes of saluation, which is an effectual *Calling by his Word and Spirit*.

Hauing discussed this second point, whereby it appeareth, how all men liuing are *Called*, both by the works of God, and by his word, we may here see how the dissolute liuers, and prophane *Atheists* of these our times deceiue themselues. It is a common conceit fostred in the bosome of many; yea, vile and sensuall men, they wil not sticke to say: *If I be saued, I am saued: If I be chosen to life, I am sure of saluation: If otherwise*

wise, I cannot auoide it. Assuredly, such men, they doe speake as peruersly, and as senceleslesse, as if a man should say, that he would gladly bee at *Yorke*, and yet will vse, neither horse, foote, nor Wagon, but will flie thether. For the determinate counsell of God, it doth not take away the nature and propertie of secondary causes, it doth not take away the meanes of saluation, but rather, Gods secret counsell, it doth set those causes in order, & doth dispose of those meanes to their appointed end.

Gods purpose, his eternall decree is not to be sought out in his bottomlesse counsell. For then we must all cry out with Saint *Paul.* Ω βάθος πλούτου, καὶ σοφίας, καὶ γνώσεως θεοῦ. *O the deepenesse of the riches, both of the wisedome and knowledge of God: how vnsearchable are his iudgements, and his waies past finding out.* Rom. 11. 33.

But Gods purpose, his eternall decree is to be sought out in the meanes, and in the manifestation, appointed for the same.

The course and order of mans Salvation, is like a *Goulden Chaine*; And this verse, may fitly bee called *Iacobs Ladder*, whereupon the Angels and Saints of the Church doe descend and ascend vnto God. *Iacob* wrestled with the *Angell*, at the foote of the *Ladder*: wee must not be so hardie, as to wrestle with God at the top of the *Ladder*. We see here, God hath set downe, not onely *Predestination*, as though wee should stay there: but *Iustification* and *Calling*, as middle-steps and degrees, whereby wee must ascend vnto God. We must not pull downe the *Ladder*, and thinke to iumpe into Heauen. To say, *If I be saued, I am saued*: it is the Diuels Diuinitie. When our Saviour was vpon the pinnacle, he bad him cast himselfe downe headlong, for (saith he) *God hath giuen his Angels charge ouer thee, least at any time, thou dash thy foote against a stone.* Mat. 4. 6. Hee left out the chiefe point (in all his wayes) it was not the right way from the pinnacle, to cast himselfe downe headlong.

No

No more is it here the way, to ſtand vpon this high point and dangerous pinnacle of *Predeſtination*, to caſt a mans ſelfe downe headlong, deſperately, ſaying: *If I be ſaued, I am ſaued.* In the 2. of *Oze*, 11. ver. The Lord there promiſing temporall bleſsings, ſetteth downe an order & a courſe, how they hang together. *I* (ſaith the Lord) *will heare the heauens, and the heauens ſhall heare the earth, and the earth ſhall heare the Corne, and Wine and Oyle, and the Corne and Wine and Oyle ſhall heare Iſrael*, ſo likewiſe, in the ſpirituall bleſsing of the Soule, there are meanes, and an order, how we come vnto the ſame. God by his Sonne Chriſt, Chriſt by his Word: his Word worketh by his Spirit: his ſpirit doth certifie our harts: our hearts ſtand faſt by Faith: Faith catcheth hould vpon Chriſt: and ſo back againe, Chriſt preſenteth vs vnto God. Oze, 2. 11.

Here likewiſe in this Scripture: God hath Choſen vs from euerlaſtings: there is *Predeſtination*: he doth not ther leaue

vs, but then, hee doth teach vs by his word; ther is *Calling*: this word (through his Spirit) engendreth Faith; there is *Iustifying*: this *Iustifying* faith lifts vs vp vnto God; there is *Glorifying*.

Arist. Rh. lib. cap. 7.

Common sence and reason doth teach vs. Καὶ τέλος καὶ τὰ πρὸς τὸ τέλος. In euery action, the end and the meanes of the end, must goe together. The end which euery one of vs doth desire, and aime at, it is eternall glory: we must be sure then to lay hold vpon *Calling* and *Iustifying*, as the meanes ordained to come vnto this end. For this is a certain and sure ground in Diuinitie and Religion; Whom-soeuer God hath appointed to eternall life, he hath also appointed that man to vse the meanes wherby he may come vnto the same.

To make this more plaine, let it please you, to vouchsafe the hearing of an accident, which fell out, very fitly to this purpose.

One *Ludouicus*, a learned man of *Italy*, yet wanting the direction of gods good

good spirit, and so neuer considering aduisedly, of the meanes of our Saluation; he grew at last to this resolution: *Si saluabor, saluabor:* It bootes not what I doe, nor how I liue: *For if I be saued, I am saued.* Thus *Ludouicus*, bewitched with this desperate opinion, continued a long time still at length he grew very dangerously sicke, whereupon he sent for a cunning and learned Phisition, & earnestly requested his helpe: The Phisition before-hand, made acquainted with his former lewd assertion, how in his health he would vsually say, *If I bee saued, I am saued:* hee likewise directed his speach to the same purpose, and said. Surely, it shall bee needlesse to vse any meanes for your recouerie, neither doe I purpose to minister vnto you: for if the time of your death bee not come, you haue no cause to feare, you shall liue and doe well enough without Phisicke: and if the time of your death be now come, it is vnpossible to auoid it. *Ludouicus*, musing in his bed of the matter, and considering aduisedly

uisedly of the Phisitions speach, finding by reason, that as meanes were to bee vsed, for the health of the body: so God also had ordained meanes for the salvation of the soule: vpon further conference (with shame and griefe) he recanted his former opinion, tooke Phisicke, and so was happily cured both of soule and bodie at one time.

By this doctrine of Gods loue so manifestly *Calling* vs: we directly learn, that if a man doe thirst after his salvation: if a man would be throughly assured in his heart and conscience, that God hath chosen him to eternall life, hee must not rush presently into *Predestination*, into Gods secret Counsell: but he must enter into himselfe, to try, and examine, whether hee bee rightly *Called*: for as the surest way to come vnto the Sea, is first to find out a riuer: so concerning our salvation, the plainest & surest way, to find out the depth of gods coūsel, is first to come vnto *Calling*, vnto *Iustifying*, which are as sweet & liuely springs flowing frō the same.

We

We know, and ſee dailye by experience, wee are not able to diſcerne, wee cannot peirce with the eye, to ſee what matter the Sunne is off: but wee can plainely ſee, and manifeſtly perceiue, both beames, and heat, and light proceeding from the ſame. So here (concerning the firſt point of *Predeſtination* alone) we cannot conceiue it, we are not able to peirce it, for it is the way, which the Eagles eye hath not ſeene: but *Calling* and *Iuſtifying*, which are as heate and light proceeding from the ſame: thoſe wee may as comfortably perceiue, as wee doe ſenſibly feele the heate and operation of the Sun. Here then, is the dutie of a true Chriſtian, here is the part of a religious and good man indeede, not to venter his ſaluation vpon a bare ſpeach, and preſumption of *Predeſtination*: but to vſe all meanes poſsible which God hath ordained.

That hee may truely be *Called*, to heare the word of God, and to ioy in hearing of it, with loue, and with a de-

fire to profit, that he may be *Iustifyed*, (when hee hath heard) to be feruent in prayer, zealous of well doing, & abundant in all good works of Charitie: that he may be *Glorifyed* in the life to come: to consecrate both soule and body, and all the whole course of his life vnto God, that so growing vp from faith to faith, from vertue to vertue, from hearing to beleeuing, from *Calling* to *Iustifying*, at length, Gods spirit may certifie our spirits, that we are his, our bodies his, our soules his, and wee setled and sealed vp in a Christian ioy for euer.

Wherefore, I beseech you all, by the mercies of God, and I intreate you as you hope to stand with comfort, before God and his Angels at the last day: euery man lay hold vpon his soule betimes: doe not esteeme the loue of any thing in this world, more then the loue of God, purchased in his Sonne Christ Iesus. Take heede, and beware of this prophane speech: *If I be saued, I am saued*; vtter it not in word, thinke it not

in

in heart, away with it: For God is not the cause of our condemnation, it is our selues. (Woe vnto vs wretches) we our selues are the workers of our owne destruction. *Wisedome.* 1. 13. *O seeke not Death in the error of the soule, & destroy not your selues, with the workes of your owne hands. Bis interimitur, qui suis armis interimiter.* Euery man catch hold vpon this *Chaine*, work and make sure his saluation, and striue to walk before the Lord in truth, and with a perfect heart. On the one side, let no man passe on in a secure and careless course of life: nor on the other side curiously prie into the hidden counsell of the Lord; but euery good Christian, with an humble spirit, with an honest mind, with a cheerefull and good hart, seeke to apprehend those meanes which God hath appointed for his saluation.

Wis. 1. 13.

Iuſtification.

The third Lincke *of this* Chaine *is* Iuſtification. *Whom hee hath* Called, *thoſe he hath* Iuſtified.

IT is a principle in reaſon. *Actio perfecta non recipitur, niſi imperfectè primò*: An habit is not gotten at the firſt, the worke of our regeneration is not wrought on a ſodain. But as the *Pſalmiſt* ſaith: *The Godly grow from ſtrength to ſtrength*: and the wiſe man ſheweth how: *The light of the righteous ſhineth more and more, to the perfect day*: So here, the *Apoſtle*, (foot by foot) leadeth vs from one degree vnto another, til at length, we may come to make our election ſure. This *Iuſtification*, it goeth a ſtep farther then *Calling*. For *Calling*, is an enlightning the minde with ſpirituall knowledge: *Iuſtifying*, an eſtabliſhing the hart with

Pſal. 84. 7.

Pro. 56. 4. 18.

a grounded perſwaſion: *Calling*, is the beginning of conuerſion, but *Iuſtifying* is a full clearing of the heart: *Calling*, is the firſt change of one that is regenerate, but *Iuſtifying*, is the full perſwaſion of the Soule, when the Spirit of grace reſteth in vs, and we ſetled and truely ſanctified in an holy & chriſtian courſe of life.

So then, when wee haue not onely ſorrowed for ſinnes paſt, which is the firſt ſtep of our *Calling*: but further, when wee are renewed in ſpirit, and ſo changed in our life, that for the moſt part our thoughts, words, and works, are guided by the good ſpirit of God, for (*as many as are led by the Spirit of God, thoſe are the ſonnes of God*) then we may aſſure our ſelues, that we are *Iuſtified*. Howſoeuer we be choſen from the beeginning by Gods loue, and after *Called* by his word, yet there is neuer aſſurance vnto vs, vntill the holy Ghoſt hath ſealed it vp in our hearts, which ſealing is our *Iuſtification*. Rom. 8. 14.

Thus to aſſure vs of our *Iuſtification*, it

it is not enough to bee *Called* to the knowledge of Saluation in Chriſt by his word; but after this knowledge, to lay hold vpon Chriſt by a working faith, and ſo to hold on, and continue ſtill, an holy Chriſtian, and ſincere courſe of life, that at length, as *Salomon* ſaith: *In water, face anſwereth face:* ſo in this worke of *Iuſtification*, our ſpirit may anſwere vnto Gods ſpirit, that we are his. Euen as the pure and Chriſtall Glaſſe, doth liuely repreſent the image, which is ſet before it: ſo the heart once *Iuſtified* by a liuely Faith in Chriſt, in ſome good meaſure doth expreſſe the image of God, & ſtriueth to come vnto this mark, which is here propounded, namely our *Glorification.*

Pro. 27. 19.

Glorifying.

THe fourth *Lincke*, of this *Chaine* is *Glorifying*. Which *Glorifying*, is the higheſt ſtep of *Salomans* Throne: it

it is that exceeding great reward, which God promiſed vnto *Abraham*, it is that eternall weight of Glory, whereof, I neither know, how to begin, nor how to make an end of ſpeaking. *In vita aterna, facilius poſſumus dicere quid ibi non ſit, quàm quid ibi ſit.* In deſcribing the glory of the world to come, it is eaſier to expreſſe what is not ther, then what is there. For there is no diſcontentment nor griefe, no faintneſſe nor infirmitie, no mourning nor miſery, no corruption nor death; but ioy, and fulneſſe of ioy for euery ſuch ioy, as if wee had once taſted, wee would diſpiſe the pleaſures of a thouſand worlds in hope of aſſurance to enioy it. For, after wee haue waded through the miſeries of this life, at length (in the twinckling of an eye, in a moment, with the ſound of a Trumpet) wee ſhall be carried into the heauenly Paradiſe, into *Abrahams* boſome: thouſand thouſands of *Angels* and *Saints*, ſhall receiue vs with ioy and ſinging: Our meate ſhall be that bread of life, & that heauenly *Manna*, which

Aug. de Simb. lib. 3.

which will taſt like whatſoeuer thing we deſire: our drinke ſhall be the water of life; which if we haue once taſted, we ſhall neuer thirſt againe; our mirth and muſicke, ſhall bee the ſong of the Saints: *Alleluia, honour and praiſe, and glory bee vnto him, that ſitteth vpon the Throne, & vnto the Lambe for euermore.*

Reue. 5. 13

There ſhall we reioyce continually in the preſence of the holy ONE. We ſhall be his Saints, and hee ſhall be our God: neither ſhall we feare death any more, neither ſorrow, nor crying, nor feele any want againe.

The Lord of Hoſtes, who is the King of glory, hee will take vs by the right hand, and leade vs to the garden of comfort, to the fountaine of ioy, where all our garments ſhall be waſhed pure, in the bloud of the Lambe, and all teares ſhall bee waſhed from our eyes.

There ſhall we ſee the Courts of the Lord of Hoſtes, new *Ieruſalem*, the Citie of the great King: Where there is no night, nor any candle, nor yet the light

light of the Sunne: for, the Lord himselfe shall bee our light, and with him, we shall shine as the starres in heauen.

Here shall we be clothed with white robes, the innocency of Saints; we shall haue *Palmes* in our hands in token of victory; Wee shall be crowned with a Diadem of pure Gold, which is immortalitie: and serning God a while in this short life, there shall wee haue riches, without measure; life, without death; libertie, without thraldome; solace, without ceasing; and ioy, without ending. O, blessed are they (Lord) that dwell in thy house, where the Sonne of God in glory, is light vnto their eyes, musicke vnto their eares, sweetnes vnto their taste, and full contentment vnto their hearts: where, in seeing, they shal know him; and in knowing they shall possesse him; and in possessing, shall loue him; and in louing, shall receiue eternall blessednesse, that blessed eternitie, the Garland we runne for, and the crowne we fight for. In a word. Here wee shall come vnto the end of all our desires,

desires, for what else is our end, but to come to that endlesse glory which hath no end.

1. King. 10.6. The *Queene* of *Sheba*, when she had seene the riches and royaltie of *Salomons* Court, she said vnto the King: It was a true word, which I heard in mine owne land, of thy prosperitie and happinesse, but now I haue seene it with mine eyes, lo, the one halfe is not told mee: so concerning the glorious fruition of eternitie, in the life to come, whatsoeuer may possibly be deliuered by the tongues of men, yet vndoubtedly the one halfe cannot be told vs.

By this place of Scripture (thus rising by degrees) the *Katharistes*, the familie of Loue, and the *Puritanes* of our times, would gather this conclusion. For asmuch as here are certaine degrees set down, wherby Gods Church is builded, and whereby the members of the same doe grow vp in Religion: therefore now in this life by a Godly reformation, wee may attaine vnto perfection.

This

This selfe conceited and headstrong opinion of theirs, hath beene the first cause, and ground of all the troublesome contentions, which long since haue beene raised; and now (at this day) are continued in our Church. For diuers men, while they take themselues (as *Iob* saith) *The Onely-wise men*, and pure in their owne eyes, dreaming still of a certaine imagined perfection, they neuer cease to bee clamorous to the Christian Prince, troublesome to the quiet state, and diuers of them very dangerous people, to the whole church of God. In this verse of our text, there is an end propounded, there is a marke set vp, whereunto euery Christian must labour to attaine, & striue by all good endeuor, to come. But (alas) who can say that his heart is cleane, and man that is borne in sin, and conceaued in iniquitie, while hee is clothed with sinfull flesh, how can he attaine perfection?

That the militant Church of Christ hath had imperfections in all ages, it is a plaine & an vndoubted truth. For if

euery member bee imperfect, how can there be perfection in the whole? *Perfectio nostra magis constat remissione peccatorum, quàm perfectione virtutum.* Our perfection consisteth (rather) in the forgiuenesse of our sinnes, then in the perfection of our vertues.

In truth, thus stands the estate of a Christian mans life in this world.

As a man trauailing a long iournie to a far Citie, hee doth not continually go, but he resteth here, & stayeth there, he baiteth in one place, and lodgeth all night in another, yet stil he is going forward, and holdeth on his iournie: so in this life we are pilgrims, we are trauailers, & howsoeuer we do seek another countrie, and striue to come vnto the Citie of rest, yet in this iournie we wander often out of the way, we take many fals, we haue many impediments; neither is it possible, the light of our faith should still hold out, and neuer be darkened in this pilgrimage, till in the life to come, we be made Citizens of that heauenly *Ierusalem*, which is aboue.

We

We conclude then with the sweete and modest saying of good Saint *Aug. Hæc est perfectio christianorum, vt agnoscant se nunquàm esse perfectos.* Herein stands the perfectiō of a christian, to acknowledge himself neuer to be perfect.

Now it remaineth (as was promised in the beginning) to show the mutuall coherence of these words, and knit vp again the *Links* of this *Cheine* together.

The Conclusion.

HEre in foure words, are contained the foure causes of our Saluation.

In *Predestination*, there is the efficient cause, which is Gods loue: In *Calling*, there is the materiall cause, which is Christs death, opened in his word: in *Iustifying*, there is the formall cause, a liuely faith: in *Glorifying*, ther is the final cause, which is euerlasting life.

Thus, in *Predestination*, wee behold *God the Father* chosing of his loue: in

Calling, we heare *God the Sonne* teaching by his word: in *Iustifying*, we feele the comfort of *God the holy Ghost* sealing by his spirit. The fruit of al which: of Gods loue, chosing: of *Christs word*. *Calling*: of God the *holy Ghost*, comfortings the effect of all these is our *Glorification*.

So that, as we doe see farre with our bodily eye, yet reach farther with reason, which is the eye of the minde; but Faith (which is the eye of the soule) out strippeth both: So, *Calling* enlighteneth the minde with spirituall knowledge: *Iustifying* goeth further, and sealeth vp the heart with heauenly comfort: *Glorifying* out-strippeth all, and doth rauish the soule with immortality.

Euery one of vs after this life, wee desire, and hope to enioy eternall *Glorie*. Behold: *Conceditur in Predestinatione, promittitur in vocatione, ostenditur in Iustificatione, percipitur in Glorificatione.* In *Predestination*, ther is the first grant: In *Calling*, it is directly promised: in *Iustifying*, it is plainely shewed: in *Glorifying*

Barnard.

rifying, there is liuery and seaſon, the full poſſeſsion of all.

In *Predeſtinition*, God beſtoweth vpon vs his loue: in *Calling*, he granteth the bleſsing of his word: in *Iuſtifiſing*, he yeelds the fruit of his ſpirit; in *Glorifying*, he doth wholy giue vnto vs himſelfe.

Here, are the ſweete ſprings, iſſuing out of *Nilus*, the head whereof cannot be found: here are the foure pleaſant riuers, which water Paradiſe, and then runne through the world: which paſſe through the Soule with a Diuine vertue, & ſo comfortably coole all our ſpirituall heate. Here is the holy and precious oyle, powred vpon the head of *Aaron, the exceeding loue, and fulneſſe of grace*, powred vpon our head Chriſt Ieſus, and running downe to the skirts of his clothing, to euery particular, and penitent member of his Church.

Iohn. 1. 16. Of his fulnes haue all wee receiued.

Here we may ſee the ſpirituall regeneration of the Soule, ſhadowed out in the firſt creation of the world. In *Predeſtination*, there is the huge and vaſt

Gen. 1.

deepes the darke forme whereof could
4 not be discerned: in *Calling*, the sepa-
rating of light, from darknes, of know-
ledge, from ignorance in the Soule: in
16 *Iustifying*, the *Sun* is created, the bright
beames of his grace shine in our harts:
26 in *Glorifying*, we may behold the new
Adam, framed after the Image of God,
& placed in ý paradise of immortal ioy.

Obserue here (if you please) the kind-
nes of a louing father, who hauing ma-
ny sonnes, beareth secret affection to
some one, there is *Predestination*: this
affection in his good time he declareth,
by making his will knowne, & his loue
manifest, there is *Calling*: after this *Cal-
ling*, he causeth him to take vp his inhe-
ritance in Court, and giueth him ear-
nest in token of assurance, there is *Iu-
stifying*: lastly, he enters into his fathers
ioy, and is made heire of all, there is
Glorifying.

Againe, in *Predestination*, the hea-
uenly husband-man chooseth out a
plot of ground at his owne pleasure: in
Calling, hee soweth it with the seede of
his

his word: in *Iustifying*, he waters, and cherisheth it with his spirit: in *Glorifying*, he reapes & carrieth into the barne.

Lastly, behold apparantly in *Predestination*, how *Ioseph* long before was sould into *Egipt*, by the determinate counsel of God: by *Calling*, how he was loosed out of prison, & deliuered from the bondage of sin: by *Iustifying*, how his cause was made knowne, and so acquitted innocent: in *Glorifying*, how he was clothed in *Purple*, placed in the Kings Chariot, and made the chiefe of his Kingdome. Gen. 45. 5. Gen. 42. 14 Pal. 105. 19 Gen. 41. 42

Now then, as Saint *Paul* saith to the Romās. *What shal we say to these things?* in like sort, what shall we say to these so excellent, so sweete, so diuine misteries? to these so comfortable testimonies of Gods loue? to this Ladder of *Iacobs*, whereupon none but *Angels* do ascend? to this inward working of the Spirit, which bloweth where it listeth? to this diuine & hidden purpose, which cannot bee deceiued? to this in-effable glory of the Sons of God, which they

do expect and looke for? what shall we say more effectuall, more comfortable?

Can any thing be set downe, more plainely, or knit vp more briefly? can any demonstration be concluded more soundly? Whom the Lord hath *Predestinated*, before all time, those doth hee *Call* in time: whom hee *Calleth*, those he doth *Iustifie*: and whom he *Iustifieth*, those will he *Glorifie*.

Thus then, may euery true Christian conclude, for the comfort of his soule, and the assurance of his saluation for euer.

I am *Iustified* truely, by a liuely, and working Faith, therefore I am *Called*: I am *Called* effectually by his word, therefore, I am *Predestinate*: I am *Predestinate*, and chosen of his free loue, from eternitie, and therefore I shall be *Glorifyed* vnto all eternitie againe.

O setled comfort, O sweet conceiued hope of ioy! That ioy, which strength of Hels ten thousand, can neuer take away. Wherefore should wee feare? wherof shall we be afraid? No, no force

so

so mightie, so puissant, able to ouerthrow vs. No terrour of sin, no plagues of death, no rage of the world, no power of the Diuell himselfe. In all these, we are more then conquerours. For all things shall turne to the best, to them, that are setled in Gods feare.

That wicked, and most dangerous conspiracie, plotted against the Lords annointed, when it came to the very pinch, when it was brought to the very height, was not all turned topsie-turuie, and vtterly disapointed? This day wee doe acknowledge it, with thankfull remembrance; this day, wherin, we are all met together, in a most happy, & blessed peace; this day doth plainely witnesse, that he had the deliuerance, wee feele the comfort, the Church hath an endlesse blessing, and God hath his euerlasting praises. Gunp.

O, behold what it is to be knit vnto God. For whom he doth loue, who is able to wrong them? whom hee hath chosen, how can they be reiected? whō he doth *Call*, how shal they be shut out?

whom hee doth *Iustifie*, who dare accuse them? whom God will *Glorifie*, how can they be forsaken?

Seeing my Soule is lincked to that *Chaine*, which can neuer bee vnlooſed, my ſoule grounded vpon that foundation, which can neuer bee ſhaken, what ſhall make vs to diſpaire? nay, what is it ſhall make vs to wauer, or doubt of the ſingular loue of God, which hee beareth towards vs, in his Son Chriſt Ieſus? What ſhall ſeparate vs, from the hope of immortalitie, in the life to come? ſhall the wearieſomneſſe of this troubleſome life? ſhall the diſcontentments of this tranſitory World? ſhall a little ſicknes, ſhaking this brittle houſe of clay? No, all the afflictions of this life, which are but for a momēt, they are not to bee accounted worthy that exceeding, ſurpaſsing, eternal weight of glory.

For God hath choſen vs before the world: hee hath *Called* vs out of the World: hee hath *Iuſtified* vs in the World, and hee will *Glorifie* vs in the world to come.

God hath *Chosen* vs not being: he hath *Called* vs being enemies: he hath *Iustified* vs being sinners: and hee will *Glorifie* vs beeing mortall wretches. Therfore we may cherefully sing with *Dauid. Misericordia Domini, ab æterno in æternum.* The mercy of the Lord is from euerlasting, to euerlasting: From euerlasting *Predestination*, to euerlasting *Glory*, the one hauing no beginning, the other no ending.

This blessed fruition of glory and immortalitie, that wee may feele the comfort of it in our hearts and consciences now in this life, and hereafter enioy in the life to come, the Lord grant, euen for his blessed Son Christ Iesus sake: to whom, with the Father, and the holy Ghost, three Persons, and one euerliuing God, be ascribed all power, glory, praise and thankesgiuing, for euer, and euer. *Amen.*

FINIS.

Read 26th Octor. 1707

THE SECOND SERMON.

HARDENING.

Exod. 10. 20.

And the Lord Hardened Pharaohs *heart, and hee did not let the Children of Israell goe.*

Iere. 17 9. THE *heart of Man is deceitfull and wicked aboue all things, who can know it?* Although the Heart of man be so little, that it will scarce serue a Kite for a baite, yet there are not more windings, nor more turnings in a maze, or in a laborinth, then are in the heart of man. The heathen were so forward in acknowledging a diuine power, that rather than they would be without a God, they gaue diuine honour to any

kinde

kinde of creature. The *Assyrians* worshipped Idols; the *Persians* Starres; the *Egiptians* Plants, and all manner of Beasts; the *Gracians* their owne conceits; and the *Romans* made their Citie a shop for all kinde of Gods.

So many were the windings, and so infinite the turnings of the Heathen touching diuine worshippe; that *Varro* obserued in the world three thousand Gods. The dissolute & cunning Atheist, he hath a fetch by himselfe a-lone, he lets lose the Raines, and follows the streame of his sensuall affections, because he conceiues in his hart, & cleane contrary to the Heathen, saith there is no God at all. There is a third kinde, who though in show they outwardly acknowledge God, yet they again haue another winding, secretly to themselues they plod on, swallowing any sinne, for why? *The Lord will neither do good nor euil:* Because ther is not present punishment for euery sinne. *Tush all is well, no harme shall happen vnto vs; For God careth not for any thing.* Lastly, in these

Aug. de Ciuit. Dei.

Psal. 14. 1.

Zeph. 1. 12

Psa. 10. 13

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our daies, ther is a fourth sort, who haue a more strange turning than al the former: For many hauing a generall notion of Gods omnipotencie, hearing & reading sometimes of Gods *Election* & *Reprobation* (whereof they vnderstand no ground nor conceiue aright) they will presume to commit any sinnes for (say they) *All is in God, no man can resist his power, if he hath chosen me to life, I am sure for one, if otherwise* (as he did with *Pharaoh*) hee hath appointed me a *Vessell of his Wrath*, and it is not possible to be auoyded.

Such are the windings, and these are the turnings in the hearts and secret thoughts of men, either euery creature a God, or else no God; eyther a God that regardeth not sinne, or else a God that causeth vs to sinne. *These turnings and deuises in the sight of the Lord, are estemed as clay before the Potter.* Esa. 29. 15.

To conuince the Palpable errours of the three former, I hold it not conuenient: For to think there is any one here present, who doth acknowledge no

no God at all, or such a God as regardeth not the actions of men, I hould it wrong to this holy assemblie. and I hope better things of this Christian audience.

But to meete with this latter sort, who leauing all good meanes of their saluation, doe inwardly fall away from God, and yet in their wilfull ignorance would shift off, and shoue the cause of their condemnation vpon GOD. For such chiefely, haue I vndertaken the exposition of this Scripture, in opening whereof I will touch these Fiue Points.

First, that there is *An Hardening.*
2 *That God Hardeneth not.*
3 *How men become Hardened.*
4 *Most wofull to bee Hardened.*
5 *The meanes to auoid it.*

There

There is an Hardening.

CONcerning this first point. There are in the Scriptures two Greeke verbes, which are commōly vsed for this *Hardening*. The first is σκληρωω, which doth properly signifie, to drie vp and wither, vsed often in the 3. to the *Hebrewes*. 8. 13. 15. verses. μὴ σκληρύνητε τὰς καρδίας ὑμῶν, *Harden not your harts*. The other verbe is πωρόω, which signifies to obdurate, or to make hard, *Ephes*. 4. 18. διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν, *They became strangers from the life of God, through the hardnes of their hearts*. Hauing thus recourse vnto the Greek tongue, we shall see, that in the heart of man, first, there is a drying vp, & a certaine withering: For in naturall things, and also in the Soule, as there is a watering which is

good

good and comfortable, so there is a drying vp and withering which is dangerous and hurtfull. In the earth there is a watering, for the hils are the teates, and the springs the milke to moysten, and to water the valleyes. *Psalme.* 104. *verse.* 10. *He sendeth the springs into the riuers which runne amongest the hils.* In the earth there is a drineſſe, for (saith *Ioell*) *The people mourne for want of moisture, the riuers of waters are dryed vp, & the trees of the field are withered.* In the body there is a watering, for the *Liuer* is the spring of bloud that runneth into euery veine, and therefore *Salomon* calleth the *Liuer*, *The goulden well.* In the body there is a withering, for *Dauid* complaineth in the *Psalme.* 22. 15. *ver. My moisture is like the drought in Summer, & my bones are dryed vp like a potshard.* As in the earth & body of man, so likewise in the soule, there is a watering and a withering. In the 4. of Saint *Iohn* and 14. verse, there is mention of a *well of liuing waters for the Soule:* The preaching of grace in Christ is called

Ioel. 1. 20.

Eccle. 12. 7.

1. Cor. 3. 6

the *watering of Apollo*. The Prophet *Esay* saith, *with ioy yee shall draw waters out of the wels of saluation*: Contrariwise, where this grace doth not water, there is withering. *Si spiritus irrigatio defuerit, omnis plantatio exaresci*t. Euery planting that hath not the watering of gods spirit, it withereth & dries away: therefore saith the *Psalmist*, *the godly, they are like the tree planted by the riuers side*; ther is watering: *but the vngodly are as a garden that hath no water, & as the Oaken leafe that fadeth*, there is withering.

Esay. 12. 3.

Greg. Mag.

Psal. 1. 3.

Esay. 1. 30.

The other Greeke verbe is πορόω, which signifies to Harden. There bee *Phisice & athicæ vicissitudines*, there is a naturall and a spirituall Philosophie. In the naturall course of things, there is a congealing and an hardening, as of the yce and frost, which *Iob* very fitly calleth *the bands of Orion*: becaus by the cold East and North windes the water becomes as a stone, and the clods are bound together. Contrary to this *Hardening*, there is a meltings *Hee sendeth out his word, and melteth them*. As when the

Iob. 38. 30. 31.

Psa. 147. 18

the froſt doth giue, and the ſhowers fal, which *Iob* cals in the ſame place, *The ſweete influence of Pleiades*. Both in nature, and in the ſoule alſo, there is a *Reſolving*, and a *Hardening*: *Deu.* 32. *ver.* 2. The word is called *Dewe*, and there is a thaw or ſpirituall melting, when the heauenly dewe doth cauſe the ſoule to giue, and to reſolue into teares of Repentance: ſo in the 2. of *Kings.* 22. 10. *Ioſias heart did melt, when he heard the Law read.* When king *Dauid* had committed murther & adulterie, very grieuous ſinnes, he neuer bethought himſelfe of the matter, but began to congeale, and to be *Hardened* in his ſinne; but aſſoone as the Prophet *Nathan* had awaked him, and his heart (like *Gedeons fleece*) had drunk vp the heauenly dew, then preſently *Dauid* began to relent, his ſoule melted with ſorrow, and as appeareth in the 51. *Pſalme*, hee reſolued into teares of Repentance. *Hezechias*, when God had giuen vnto him a ſodaine and triumphant victorie ouer the hoſt of *Zenacharib*, preſently after, in

the pride of his heart, hee forgat God and began to congeale in sinne: but as soone as the word of the Lord came vnto him by the Prophet *Esay*, then presently his hart melted, the bloud of his soule flowed forth in his repentant teares, as appeareth in the 38. *of Esay:* Esay.38.3. *he turned his face vnto the wall and wept bitterlie.*

Now, as there is a *Melting*, so also there is an *Hardening* in the soule, and that is, when the custome of sin hath beaten such an hard track, and so trampled the soule, that the word of God, (the seede of life) cannot enter. This is expressed in the 13. of Saint *Mathew*, by the Parable of the seede which fell by the high way side, where there was such an hard way, such a beaten path made by the common entrance of sin, that the seede could take no roote, but the diuell comes like an *Harpie*, and deuoureth it, before it can enter: For example hereof we will take *Cain*, and king *Pharaoh*, whom my text concerneth: *Cain* hauing slain his brother *Abel*, and

and committed horrible murther: the word of the Lord came vnto him saying: *Where is thy brother Abell?* did *Cains* heart relent? did he confesse and say, I haue sinned? or did he resolue into teares with *Dauid?* no such matter: but first he answered with a foule word: *I cannot tell where he is:* then he despised the Lord to his face, as if he should say, you may go look him, *am I my brothers keeper?* mark but this answere of *Cain*, and his carriage therein, and you need no other example of an heart that is *Hardened:* neither affection in kindred could touch him, nor shame of the world check him, nor the bloud of his slaine brother moue him, nor the glorious presence of the Lord astonish him, nor the guilt of his owne thoughts raise him, nor (at last) the quickening word of God, which is powerfull to raise the very dead; none of these could any whit reuiue him. *Triplex circa præcordia ferrum*, as *Iob* saith of *Leuiathan*, *his heart was harder then the nether milstone.* Horat. Tob. 41.15

Pharaoh.

Pharao, when the word of God came vnto him by *Moſes* and *Aron*, he was ſo far from yeelding, that hee ſeemed preſently as though hee would haue fought with God: *Who is the Lord? I know no Lord, neither will I let Iſraell goe.* And whereas the word, and miracles ioyned with that word were ſufficient to conuince any liuing: *Pharaohs* heart was ſo ſtonie, that though by a ſtrange Miracle, all the vvater in the land vvere become bloud, and did ſauour moſt vnholeſomely, yet it is ſaid, Exod. 7. 23 *Pharao went home, and all this could not enter into his heart*, it could not peirce him. When the Prophet cryed to the Altar of *Ieroboã*, *O Altar, Altar*, heare the word of the Lord: *the Altar heard* 1. King. 13 *& claue a ſunder.* But the word of God which in *Ieremie* 23. 29. is called an *Hammer*, becauſe it bruiſeth the ſtony harts of men, this *Hammer* with ten miracles gaue ten mighty ſtrokes, at *Pharaohs* hart, & yet it could neuer bruſe it.

Thus we may plainely ſee, there is a *watering* by Grace, and a *melting* by

Gods

Gods word, as appeareth by *Dauid* & *Hezechiah*, who reſolued into teares: againe through want of Grace, there is a *withering*, and by cuſtome of ſin ther is an *Hardening*, as in *Caine* and *Pharaoh*, whoſe hearts the word of God could not pierce, but the more they were beaten on, the more hard and flintie they became.

God Hardeneth not.

IT remaineth in the ſecond point to diſcuſſe, whether this *Hardening* be of God. In opening whereof it is very ſtrange to heare how vntruly, how vncharitably vvee are charged by our aduerſaries, not onely *Campion* and *Bellarmine*, but eſpecially in certaine Articles or *Forcible Reaſons* lately publiſhed, wherein it is directly ſet downe, that the Proteſtants doe make God *the author and onely cauſe of ſinne*, that they deride *Gods permiſſion*, and plainelie

affirme, *God is worse then the Diuell, &*
Article. 5. *so are bound in conscience neuer to aske*
God forgiuenesse for their sins. Oh feare-
full blasphemie, and vvords vnseemely
Christian eares: Where is Modestie?
where is truth and Christian pietie? Is
this our doctrine? doe vve thus teach?
no verely: both in vvord and writing
we acknowledge the Lord our God to
be full of compassion & loue, the bow-
els of his mercie sweet and amiable; he
would not the death of any, he is gra-
cious and kinde, gentle and ready to
forgiue, and (to the death) we affirme,
more then most holy, pure and iust are
all his works and waies: therefore the
Lord be iudge betweene them and vs,
and lay not this sin vnto their charge.

Touching this doctrine, how sinne
first came to be, how it came in, where
it first tooke beginning; and that God
is not the author of it, I haue shewed
heretofore in handling the *Goulden*
Chaine, the meanes of our Saluation:
namely, that the Diuell was *primitiuus*
peccator, the first offender: for he sinned
from

from the beginning; ſo that from him ſin firſt boyleth vp, as out of the maine Sea; from Sathan when it comes to *Adam*, it ariſeth as out of a Spring; from this Spring it is reſerued in nature as in a Conduit; from nature conuaied to concupiſcence (as by a pipe) and from thence doth flow all the miſchiefe and wickedneſſe that is in the life of man. Well then: if ſin doe proceed from the ſuggeſtion of ſathan working through our owne concupiſcence; and ſo God wholly freede from all imputation of euill: why is it ſo often ſaid in the ſcripture. *Deu.* 2. 30. *And the Lord hardened the heart of* Sihon *King of* Heſhbon, *& made him obſtinate*: Ioſhua. 11. 20. *It came of the Lord to harden their hearts:* and here often in the booke of *Exodus*, *& the Lord hardened the hart of Pharao.* John. 6.

To make this plaine: it is a point well knowne vnto the learned, that this ſpeech (where it is ſaid) *God hardened:* the Hebrew Dialect doth ſignifie a permiſsion, and not an action. Verbes that ſignifie to do, they often expreſſe Flacius Illiricus. P. Lomb. li. 1. dist. 41.

The. Aquin. 1.1. q. 23. arti. 3.

a ſuffering and not a doing. *Deſtruit cũ deſerit*, God is then ſaid to *Harden*, whẽ he doth forſake. *Impios cum non retrahit a malo culpæ, dicitur dimittere.* As the enduing with grace is the effect of gods *Electiõ*, ſo the with-holding of his grace is the effect of *Reprobation*. *Dei includere eſt clauſis non aperire*, ſaith Saint *Gregorie* vpon the 12. of *Iob*, and foureteene verſe. Euery action hath his qualitie from the roote of the affection, and from the intention of the *Author*: *Deus autem (quoad peccatum) non habet poſitiue velle, ſed tantũ priuatiuè*, Touching ſin, God hath no *Poſitiue* will, but onely in regard of former ſins a *Priuation* of his grace. To be ſhort: God doth *Harden*, as Saint *Auguſtine* ſaith: *Non malũ obtrudendo, ſed gratiam non concedendo*, not by cauſing vs to commit ſinne, but by not graunting vnto vs his grace. I, but how comes it to paſſe, that we aſwell as others are not partakers of Gods grace? why haue not we alſo his good Spirit to direct & guide vs? Saint *Auguſtine* makes it plaine againe.

Auguſt.

againe. *Non ideò non habet homo gratiã, quiã Deus non dat, sed quiã homo non accipit*: men become *Hardened*, & want the ſpirit of grace, why? not becauſe God doth not offer it vnto them, but becauſe they receiue it not, when it is offered. For example: One of vs being ſicke, & like to die, the phiſicion knowing our caſe, hee takes with him ſome preſeruatiue to comfort vs, and comes to the doore and knocks; if we will not, or be not able to let him in, we periſh and dye, & the cauſe is not in the Phiſition, but in our ſelues that let him not in. Ἁμάρτημα νόσημα. Sinne is a diſeaſe, whereof we are all ſicke, for wee haue all ſinned: *Romans.6.12.* verſe. Chriſt, he is the Phiſition of our ſoules: *Venit de cœlo magnus medicus, quia per totum vbique iacebit agrotus.* Chriſt the great Phiſition came downe from heauen, becauſe all mankind was generally infected. He comes to the doore of our hearts, and there he knocks. *Reue.3.20 Behold, I ſtand at the doore and knocke.* He bringeth with him ἄρτον τῆς ζωῆς. the

Aug. 2.

Plato de leg. 10.

Aug. in Mat. 9. 12.

Iohn. 6. 35

the bread of life, his eternall word to comfort vs, if we let him in, if we open the doore of our hearts, hee will come in, & sup with vs, as he did with *Mary*, and forgiue vs all our sinnes; but if we will not, or through long contagion of our sin be not able to let Christ in, we die in our sins & the case is euident, not because Christ doth not offer grace, and comfort vnto vs, but because wee receiue it not, when it is offered. *Meritò perit ægrotus qui non medicum vocat, sed vltrò venientẽ respuit*, worthily doth that sicke patient perish, who will neither send for the phisition himselfe, nor accept of his help when it is offered.

Luke. 10.

Maldonat. in Matth.

More plainly thus, in the 14. of saint *Mathew*. Our Sauiour walking on the sea, he bad Saint *Peter* come vnto him, who walking on the water, seeing storme and tempest arise, his heart failed, & he began to sincke: vpon his crie vnto our Sauiour, he presently stretched forth his hand, tooke him into the ship, and saued him. This world (wee know by daily experience) it is a sea of trouble

trouble and misery: our Sauiour (as he ſaid to Saint *Peter*) ſo moſt louingly he willeth euery one of vs to come vnto him: as we walk, ſtormes and tempeſts doe ariſe, through frailtie of our fleſh, and the weakenes of our Faith, we begin to ſincke, our Sauiour he ſtretcheth forth his hand, he giueth vs ὄφγανον ἐφγανῶν his *Word*, his *Sacraments*, the good motions of his Spirit, to ſaue vs from ſincking, and to keepe vs in the ſhip of his Church: if we refuſe theſe meanes, we periſh, we ſincke in our ſins, why? not becauſe *Chriſt* doth not moſt kindely put forth his hand vnto vs, but becauſe in want & diſtreſſe we lay not hold vpon him. *This is condēnation, that light is come into the world, men refuſe it, and loue darkneſſe more then light.* Our bleſſed Sauiour with great louing kindnes, he doth inuite all men to his *great Supper*, if we make excuſes, or wilfully refuſe to come, hee may iuſtly pronounce, *none of thoſe that were bidden ſhall euer taſt of my ſupper.*

Iohn. 3. 19

Luk. 14. 24

Therfore let not men deceiue themſelues,

selues, and complaine as though God did harden their hearts and denie them grace and mercie, for as *Ionah* saith in his second Chapter, and 8. verse. *They forsake their owne mercy. Deus prior in amore*, god neuer hateth vntil he be first hated, & so I conclude with saint *Ambrose: Nemo tibi Christū potest auferre, nisi te illi auferas*, no man can separate Christ from thee, except first thou doest seperate thy selfe from him.

Ionah. 2. 8.

Ambros. Nemo eum amittit nisi qui dimittit. Aug. cōfes. lib.

This is plainely to bee obserued in *Pharao*, had hee (being long before peaceably setled in a rich and mighty Kingdome) made right vse of the blessings of God, had he at the first, or oftentimes after, yeelded vnto the word of the Lord, hee had neuer come to the state of *Hardening*, nor left himself such a fearefull spectacle of Gods wrath for euer. But *Pharao*, feeling wealth & reuenew comming so fast and abundantly, that he builded new Cities (*Pithom* and *Raamses*) to lay vp his treasures, his heart was so bent and set vpon Couetousnesse (such multitudes of people

Exod. 1. 11

moy-

moyling and laboring in ſundry works for his profit) that in no caſe he could endure to hear of their departure. Firſt, he ſaid flatly, they ſhould not goe; Secondly, he ſought to ſhift off the matter, affirming the miracles not to bee done by gods hand, but by inchantmēt; Thirdly, he yeelded they ſhould offer ſacrifice, but onely in his owne land; Fourthly, hee was content they ſhould goe ſacrifice out of his land (but ſtill he would condition with God) *None but the men ſhould goe*; Fifily, the men ſhould go, the women go, the children go, but their ſheepe and Oxen (wherein their wealth ſtood) ſhould not goe.

Exod. 5.2.
Cha. 7.11.
8.25.
10.11.
10.24.

Thus *Pharao* (through a wretched and griple mind) neuer left winding & turning, dallying and preſuming of the Lords mercie and patience, till adding one ſin vnto another, his heart became *Hardened*: Nay, notwithſtanding ſo many miracles, and that before he confeſſed the Lord to be God, *he and his people ſinfull*, and earneſtly deſired *Moſes* to pray for him, yet contrary to his owne

Obſerue here how fearefull a thing it is, vvilfully to ſinne againſt our owne conſciences.

owne thoughts, and againſt his owne knowledge, when he ſaw the people of Iſraell were gone, hee flies to ſtrength of war, he cals his captaines, he muſters his people, he gathers his Chariots, he purſues with all might and maine, till at laſt both he and his (ouerwhelmed in the ſea) receiued the fearefull and finall iudgement of wilful diſobedience. Now then let all the earth know the goodneſſe of the Lord, & wiſely obſerue his loue vnto mankinde for euer. It is true, *Pharaohs* heart was *Hardened*, and hee with his Nobles vtterly ouerthrowne. But before this ouerthrow, all meanes poſsibly that could bee, were vſed to win *Pharao*. Bleſsing vpon bleſsing before receiued; puniſhmẽt vpon puniſhment after inflicted; *Moſes* ſtil & again prayed for him; *Aron* euer and anone perſwaded him; the plagues to aſtoniſh him, were ſodaine and exceeding wonderful; the deliuerance, to win him, was preſent and more miraculous: the *Enchanters* confeſſed, the *People* cryed out, his *Seruants* were offended, *Ægipt* was

was almost quite destroyed, the land of *Goshen* was still vntouched; God againe, and againe, and still againe was entreated, & yet *Pharao* remained obstinate. Shall wee then say that God *Hardened Pharaohs* heart? Be it far from vs: for it is directly set downe in the ninth chapter, 34. verse. *And when Pharao saw the haile and thunder were gone, hee sinned againe, & Hardened his heart*; & againe the. 8. cha. 15. ver. *When Pharao saw that he had rest, he hardened his owne heart.*

Oh, I would to God it were onely *Pharaohs* case, and that wee also being Christians, did not abuse the long forbearance, and much louing kindnes of our God. For now feare of the storme is ouer, but euen one yeare or two: now that our louing God through his vnspeakable mercy hath so sweetly set all in order, that all Nations round about vs stand amazed; now that he hath setled amongst vs a most happy and religious peace; now that he hath giuen honour, plentie, and rest throughout all the land; still, still we dally & trifle with

Behold our vnthankfulnesse to God, enioying so religious and peaceable a Prince.

the Lord, according to our priuate humors and ſeueral ſects, we wil not profeſſe the Goſpell, except we firſt condition (as *Pharao* did) both with our God & King: with humble hearts we doe not ſubmit our ſelues peaceably to ſerue the Lord: For this bleſſed *Cataſtrophe*, our ſoules flame not with thankfull loue, neither (as they ought) break foorth into euerlaſting praiſes: Nay, whereas the Word of God came ten times to *Pharao*, willing him to let the people of Iſraell go, & ſerue the Lord, the ſame word comes an hundred times ten to our hearts, crying and beating vpon vs to haue vs let goe our contentious, our carnall and peruerſe affections, & yet we neuer relent at the ſame.

Eccluſ. 37 14. *A mans heart will tell him more then ſeauen watchmen on a Tower:* We know, wee know (euery one in his owne boſome) the ſins, which we ſecretly foſter, and will not let goe. But as Saint *Paul* exhorteth the Iewes, *Hebrewes*. 3. 12. ſo I aduice you in the name of God. *Take heed, take heed, leaſt in any of you there be found*

found a falſe and an euill heart, to depart from the liuing God. For aſſuredly it is a fearefull and bitter thing to carry euer a ſelfe-wilde and peruerſe minde, to reſpect meerely the applauſe of men, & fading pleaſures of this life, ſo inwardly falling away from God, & looſing the bleſſed comfort of our ſaluation. O Sauiour ſweet, and ſecret hope, turne vs that we may be turned, bow our harts, and the hearts of our ſeede vnto thee, that we may feare thy iudgements, acknowledge thy goodneſſe, and ſtand faſt in thy loue for euer.

How men become Hardened.

THe third point is to ſhow how men become *Hardened*; in opening wherof, we are to vnderſtand that ther are three ſorts of *Hardening: Naturalis, Volũtaria, Iudicialis.* The firſt is by *Nature*, the ſecond by *habite* and *cuſtome*, the third by the *Iuſt iudgement of God.* The firſt is the forgetfulnes or dulnes

in a naturall man, when he ouershoots himselfe, for want of wise obseruation and remembrance.

Marke. 6. In the sixt of *Marke*, our Sauiour Christ fed fiue thousand men with fiue loaues, and two fishes, a miracle sufficient to proue vnto his Disciples, that he was the Sonne of God. Yet presently after, when hee came walking on the sea and caused the winde to cease, they stood amazed, & did not acknowledge his *Diuinities* for (saith the Scripture) in the 52. verse. They considered not the miracle of the loaues, because *their harts were hardened*, that is, through naturall imperfection they had forgot it.

Gods children may be blinded in minde, and hardened in heart for a time.

Secondly, there is an *Hardening* by *habit*, when (through a careless securitie) men doe continue in sinne, & take such a custome, as they can hardly leaue. So *Simon Magus*, his heart by custome was so long bent, & set vpon couetousnesse, that being conuersant amongest the Apostles, and daily imployed in most diuine & holy actions. Yet euen then, his minde and thought

still

ſtill ran vpon money, vpon gaine. This is *Habitualis obduratio*, an *Hardening* which growes by continuance in ſinne. He that is in this caſe, it ſtands him vpon to gather vp his ſpirits, & ſtrongly to reſiſt ſinne, to ſequeſter himſelfe oft-times vnto deuout and priuate meditations, to ioy in hearing the word, with reuerence to receiue the bleſſed Sacraments, eſpecially to be feruent in prayer, for ſo Saint *Peter* willed *Simon Magus*: *Repent and pray, that (if it bee poſſible) the thoughts of thy heart may be forgiuen thee.* Act. 8. 22.

The third and laſt is *Iudicialis obduratio, an Hardening which prodeeds from the iuſt iudgement of God. Cum peccatum ſit pœna peccati*, when ſin becomes a puniſhment to him that committeth it, as Saint *Paul* ſaith ἀντιμισθία τῆς πλάνης Rom. 1. 27. a recompence of former errours; when the thought is ſo poyſoned, the minde and ſoule ſo generally infected, that the ſpirit of God is vtterly quenched: no light of nature, no priuate counſell, no publike exhortation out of the word,

no inward motions of Gods spirit can preuaile, but he goeth on so long, and is so far spent, that being past all feare to offend, carelesly he maketh no scruple of any sinne whatsoeuer; till at length finding in himselfe no hope of recouery, either God strikes him apparantly with his iudgement, as he did *Pharao*; or else by his death he passeth silent to the graue without repentãce, as *Dines*; or in this life (as *Iudas* did) doth plunge himselfe is the gulfe of Desperation. This is that *Hardening* which is here meant of *Pharao*.

Calui. This *Hardening* is not all on a sodaine: *Non ruimus primo impetu vt Deo reluctemur*, no man is Hardened at the first. *Nemo fit repente miser.* *Hebr.* 3.13 *Take heed least any of you bee Hardened through the deceitfulnes of sin.* The *deceitfulnesse of sin*, it creepeth like a canker worme, it gathers, it steales vpon vs, and so vnder the fore-knowledge of God, men come vnto *Hardening* by degrees. Tho. Aqui. *Naturalis est ordo, vt ab imperfecto, ad perfectum quis moueatur*, It is a naturall

naturall course euen in euill (sayeth the schooleman) by degrees to come vnto perfection. *As they that dwell in Gods house, wil bring forth more fruite, & then appeare before the God of Gods in perfect beautie:* so, on the contrary, the wicked are not *Hardened* al at once, but as they offend more and more, so by little, & lilte they grow to the height of sin, & as the *Psalmist* saith, *they doe fall from one mischiefe to another.* Psal. 84.7.

Iudas was first a cunning *Dissembler*; Mat. 26.8.
secondly, hee became a secret *Theefe*; Iohn. 12.5
thirdly, he grew to be an impudent *Liar*; Mat. 26.25
fourthly, he proued a bold *Traitor*; 48.
lastly, a desperate *Reprobate*. Mat. 27.5.

The diseases of the body, they doe not grow at one and the selfe-same time, they do first appeare but by riot, and distemperature vsed long before: so the soule infected with vncleane thoughts, and in youth accustomed to euill actions, at length commeth to the vncurable disease of *Hardening*. S. *Augustine* in the 8. of his *Confess.* doth open this point very plainely. Aug. confes. 8

Firſt, the diuell by concupiſcence ſuggeſteth euill thoughts; euill thoughts egge on delight; delight towleth on conſent; cõſent engendreth action; action, bringeth forth cuſtome; cuſtome groweth to neceſsities; and neceſsitie in ſinning is the forerunner of death. For example. Firſt, the diuel ſuggeſteth euil thoughts, ſo he did vnto *Eue*, he wound her in by tainting her thought, by telling her ſhe ſhould haue *all knowledge, and be as God*: this euill thought egged on delight; for as appeareth in the ſixt verſe, the Apple grew pleaſant in her eyes; this delight towled on conſent, for then ſhee tooke of the fruite, laſtly, of conſent came the action, for ſhee did eate and gaue it to her huſband.

Now when the action of ſin is committed, there doth not preſently follow *Hardening*: for if the heart doe melt & thaw, if the ſoule do giue & reſoule into teares of repentance for the ſame, then there is no *Hardening*. But, if from one action committed, we come vnto another, and ſo to the cuſtome and con-

continuance in ſin, then are wee ſnared with the cords of our owne iniquitie, and fettered with this chaine againſt the generall day of Gods iudgement. To make this plaine, I will ſhow you by ſeuen degrees, as it were by ſeauen ſtayres, how men do deſcend into this pit of *Hardening*.

The firſt ſtep is *importabile*: Sin at the firſt, it is importible, it ſeemes vntollerable to be borne. One that hath ben religiouſly brought vp, hath ben accuſtomed to a milde and honeſt conuerſation, and hath ben feareful to offend; at length, if through bad companie, through his owne weakneſſe, and the allurements of Sathan, hee falleth into any foule ſin; at the firſt it is importable, it doth ſtrike ſuch an horror into him, that he is in a woful taking, & grieuouſly tormented. This we may ſee by *Dauid*, who hauing alwaies a tender conſcience, loth to offend, yet after ouertaken by committing murther & adultery, as ſoone as hee ſaw what hee had done, he was mightely troubled, where-

1 Importabile.

soeuer he became, his offence so stuck in his thought, that in the 51. *Psal.* 3. he cryeth out, *my sin is euer before mee*, that is, is continually in my sight.

2 Graue. The second stayre is *Graue, heauie:* for sinne being committed twise or thrise, it is not as it was at the first importable, but it is heauie. He sorrowes, and is grieued, but hee is nothing so troubled in mind, nor afflicted in conscience as hee was before.

3 Leue. The third stayre is *Leue, light:* For he that hath vsed himselfe more often to sin: that which at the first was importable, & afterwards heauy at length becommeth light. This appeareth by the vnchaste woman, spoken of in the Prou. who hauing had some practise in sin, she makes no more matter of it, but lightly passeth it ouer with *wiping her mouth*, and saith *she hath not sinned.* Pro. 30. 20

4 Insensibile. The fourth stayre is *Insensibile, past feeling*, for after that sin be made light of, and that there bee no remorse nor griefe for sin, then they grow past feeling: such were the Israelites of whom the

the Prophet *Ieremy* ſpeaketh in his 5. Cha and 3. ver. *Thou haſt ſmitten them, but they haue not ſorrowed, for they haue made their faces harder then a ſtone*, that is, they haue ſinned ſo long, that now they are paſt feeling.

The fift ſtaire is *Dilectabile*. When men take pleaſure in ſin (as *Salomon* ſaith) *They reioyce in doing euill and delight in wickednesſe*. Hereof Saint *Auguſtine* ſaith. *Tum eſt conſummata infœlicitas, vbi turpia non ſolũ committuntur, ſed etiã delectant*: Then is the eſtate of condemnation certaine, when foule ſinnes, are not onely committed, but are delightfull alſo.

5 Delectabile. Pro. 2. 14.

The ſixt ſtaire is *Deſiderabile*, when (through delight) men grow to ſuch a cuſtome, that they inwardly deſire to ſin, ſo that as S. *Gregory* ſaid: *Si nunquã moreretur, nunquam velle peccare deſineret*: ſuch a man, if hee ſhould neuer die, he would neuer ceaſe to ſinne, for though he did not commit it in action, yet ſtill he would deſire it in thought.

6 Deſiderabile.

The ſeauenth ſtaire is *Defenſibile*. When

7 Defenſibile.

When he hath gotten a forehead of brasse. Esay.48.4. (as the *Psalmist* saith) when the tyrant doth boast that hee can doe
Psal.1.1. mischiefe, *when hee sits in the seat of the scorner*, when he doth not onely by habit desire to sinne, and delight in it, but now hee will take vpon him to defend
Origen. it. *Peccatum porta mortis, defensio est lumen inferni.* Sinne is the high way to death, but the defence of sin is the very next step into hell, at this point were the *Iewes*, who being reproued for Idolatry, the Scripture saith, they said de-
Zach.7.11 sperately, *we haue loued strange Gods, & them will we follow againe: they refused*
Ier.2.25. *to hearken, and pulled away the shoulder,*
Prou.18.3. *and stopped their eares, and made their hearts as an Adamant stone. Impius cum venerit in profundum contemnit* a dissolute liuer once growne to the height of sinne, becomes desperate.

Thus sin, first, it is *importable*: secondly, *heauy*: thirdly, it becomes *light*: fourthly, *past feeling*: fiftly, *delightfull*: sixly, *desired*: and lastly, to be *defended*. Here is *descensus auerni*, these bee the staires

staires that lead to the chambers of death, and the steps, wherby the reprobate do descend vnto finall destruction. Indeed, at the first, when sin is *importable*, & that we are wonderfully grieued for committing of it, ther is great hope of recouery, and he that so feeling the wound of sin, doth there stay the course of it, it is an excellent signe of saluation: *Initium salutis notitia peccati*, the first step of repentance is the first finding out, and acknowledgement of sinne. In the second of the *Acts*, when they saw and knew their sin, they cried out, *Men & brethren, what shall we do to be saued:* this horror, this troubled mind, it made them seeke for comfort, & so brought them to repentance.

Secondly, when sin is a burthen vnto our soules, so that we would faine bee eased of it, there is yet good hope: we may see it by *Dauid* in the 38. *Psalme*. 4. ver. *Mine iniquities are gone ouer mine head, and are as a burthen too heauie for me to beare*: the weight of this burthen made *Dauid* in the 18. Verse follow-

following, *to confesse his wickednesse, & to be sorrie for his sin*, it made him flye vnto God for ease: *O cast your burthen vpon the Lord, for he will not suffer the righteous to fall for euer.*

Thirdly, when men make light of sinne, surely danger is not far off, *for a threefold cord is not easily broken, & the third letting of bloud in the same veine is exceeding dangerous*: but yet still there is some hope, for though in the hot chase of our blind & youthful desires, though then for a time wee account it a light matter, to commit this or that sinne, yet God may touch our hearts, *Christ may looke back vpon vs, as he did on S. Peter, who denied him thrice*, his word may so strike vs, that we may come to know our selues, to see in what case we are, to bewaile our infirmitie, and so turne vnto God by prayer and repentance: *All these things* (as *Iob* saith) *will God worke twice or thrice with a man.* But if wee come to (*insensibile*) to the fourth stayre, so that we grow *past feeling*, we sinne daily and haue no sence of it, if there

Iob. 33. 29.

O beware & sin no more.

there be no remore, no griefe nor dislike of sin; wo be vnto vs; 2. *Amos.* 6. *For three transgressions, and for foure I will not turne to Israel* (saith the Lord) Without the infinite & extraordinary mercy of God we are the sonnes of wrath, for then followeth this deadly wound of *Hardening*. It is a principle in Phisick, *grauissime is ægrotat, qui se non sentit ægrotare*, if a man be sicke, and know it not, out of question, he is very dangerously and deadly sicke, hee that finds in himselfe no want of any thing (as the church of *Laodicea*) οὐδενὸς χρειαν ἔχω I stand not indeed of any thing. This deadnesse, this vnfeeling numnesse, it is a plain foreteller of death: for example, if a man haue taken a grieuous wound in his body, if it ake, if it prick & shoot, if it paine him, eyther it is healing, or else there is hope to heale it: but (as S. *Augustine* saith) *Quod non dolet, non pro sano, sed pro mortuo computandum*, if the wound bee such, that it neuer causeth griefe, if it neuer ake nor smart, vndoubtedly it is dead flesh, of necessitie it

Reue. 3. 17

August.

it must bee cut off.

To commit actuall and presumtuous sins, when a mans owne knowledge & gods spirit crieth in him to the contrary, these are wounds and grieuous wounds vnto the soule, and whosoeuer hath gone on so farre, that he doth delight in these sinnes, so often, so long, that his minde is neuer troubled, his thoughts neuer checked, his soule neuer grieued, surely such a one (being vtterly *past feeling*) is very neere to this fearefull estate of *hardening*.

Thus haue I shewed how, and after what sort men become *Hardened*, not of my selfe, but as *S. Augustine* saith: *Ligatus teneor non ferro alieno: sed mea ferrea voluntate, velle meum tenebat inimicus, et inde mihi funes facerat, et consuetudini dum non resistitur, facta est necessitas.* A man becomes *hardened*; he is fettered, not by any other chaine, but by the cordes of his owne sin, the diuel by deceit gets power ouer the will, and so doth snare vs, and because in the beginning we did not resist custome, at length

length it groweth to neceſsitie. This is the very ſame in effect ſet downe by Saint *Paul* in the 4. to the *Epheſians* 18 where this manner of *Hardening* is alſo expreſſed: firſt κεκοτισμένοι the mind is *darkened*, they cannot rightly diſcerne what to do, then διὰ τὴν ἄγνοιαν, they become ignorant: thirdly comes in διὰ τὴν πώρωσιν when the ſoule (for want of heauenly dew) begins to *wither* and *harden*, fourthly, ἀπηλγηκότες *paſt feeling*, and laſtly, giuen ouer to *commit all ſinne with greedineſſe*.

Most wofull to be Hardened.

NOw what a grieuous and lamentable eſtate is it to be *Hardened*, let it pleaſe you with patience to obſerue a while, and you ſhal briefelie vnderſtand.

The comfort of mans life in this world, it conſiſteth in the enioying eyther of temporal or ſpiritual bleſsings. But the ſtrong man hauing once got

possession, when a man is fallen away from grace, & his heart *Hardened*; how fearfull, how mournefull a case it is, it may manifestly appeare in this; for that such men, they can haue no true ioy of temporall things in this world, nor any true comfort of the sweete graces in the life to come.

First concerning spirituall blessings: There is nothing more cheerefull vnto man, then the knowledge of his minde, nothing more excellent in him, then the light of his vnderstanding. This knowledge, this light of nature, this vnderstanding & iudgement is vtterly extinguished. *Suffocatur natura lumen, cum ad huius abissi ingressum accedimus*, the light of nature is choked, when they once enter into this gulfe of *Hardening*.

Cæs.

In man there is a threefold light. The light of the body which is the *Eie*; the light of the mind which is *Reason*; and *Faith* the light of the soules by which wee discerne *things that are not seene*. In the obstinate *their bodilie eye*

Ephe. 1, 18. 1 Cor. 4, 18

is

is full of Adultery, and cannot cease to sinne. 2. *Pet.* 2. 14. 2. Pet. 2. 14

The light of *Reason* which is the law of nature is extinguished. *Rom.* 1. 28. Rom. 1. 28

Lastly, *Faith*, which is the light of the Soule is wholy blinded, for such cannot see to take hold of the mercies of God, nor to apprehend his comfortable promises. *Ebr.* 4. 2. Now if the *eie*, which is the light of the body, if *Reason*, which is the light of the minde, if *Faith* which is the light of the soule be dimmed. *If all that light which should be in vs, be darkened. Iustissima pœna vt qui* Aug. de libe. arbit. lib. 3. *scient rectum non facit, amittat scire quod rectum* (saith Saint *Augustine*) It is a punishment that hee (who knowing) doth not well: at length should loose the knowledge of well doing: so is it with the *Hardned* (as *Iob* saith) *The light of the vngodly shall be darkened, and the wicked shall become blinde, because they haue sinned against the Lord.* Ebr. 4. 2. Iob. 18. 5 Zeph. 1. 17.

The iudgement of the minde being thus peruerted, and Faith which in all stormes and temptations should guide

the sterne being ouerthrowne ther follows a general shipwrack of conscience.

Ebr.4.12. *The word of God*, is said to be sharper then a two edged sword, it pierceth the very sinewes and marrow, *it diuideth the soule & spirit a sunder*: how wonderful it is in operation, how mightie to conuince our thoughts, how powerfull to quicken the soules how comfortable to strengthen our faith; I doubt not but most here to their endles comfort doe effectually know. This word, this mighty word, which for the peircing operation is resembled to fire able to soften iron, this word it cannot mollifie the *hardened*. But as the bright beames of the Sun, doe *harden* clay, & soften wax: and as the sweet drops of raine do mollifie earth, & *harden* sand: so the heauenly and eternall word returneth not in vaine, but (by reason of different disposition in the subiect) it illuminateth, it melteth the righteous, it obdurates and *hardens* the wicked, *their*

Esay.6.9. *hearts being fat, their eyes heauie, & their eares stout, they shall heare indeede, but*

shall

shall not vnderstand, they shall see and not perceiue.

Where the word of God cannot preuaile: there can be no repentance. It is true: The Scripture saith, *at what time soeuer a sinner doth repent him of his sin from the bottome of his heart: God will put all his wickednesse out of his remembrance.* Thereupon many take their pleasure, and glut themselues in sin, and at last they thinck to make all good by repentance: Indeed it is true if they can repent, but they must obserue what S. *Augustine* saith, *qui promittit penitenti veniã, non promittit peccanti penitentiã.* God, who promiseth vnto euery one that repenteth forgiuenesse, doth not promise vnto euery one that sinneth repentaunce. Repentaunce is the gift of God, and such as are *hardened*, because in times past they dispised the riches of his bountie & grace, his long suffering and mercie, that did call them to repentance; when they would, they cannot repent. *Rom. 2. 5. after hardnesse, the heart it cannot repent.* Ezec. 18. 21. Aug.

If there can be no repentance, Then lamentation and teares are bootleſſe. Teares, they are the bloud of the ſoule, & the *Wine of Angels*, moſt pleaſing & acceptable in the ſight of God. Yet the *hardened*, though they ſhould waſh themſelues in their owne teares, it will not preuaile. *Nihil proſunt lamenta ſi replicantur peccata*, teares are not accepted, where ſins are ſtill and againe double. *Ebr.* 12.17. *Eſau found no place to repentance though hee ſought the bleſſing with teares.*

Barn.

Ebr. 12.17.

The holy and bleſſed Sacraments now preſently to bee adminiſtred are *Pledges* of Gods loue, & *Seales* of our ſaluation. By Baptiſme *hee breaketh the heads of the Dragons in the Waters. Et per Baptiſmũ cœli ianua aperiuntur*: And by Baptiſme euen the dore of heauen is ſet open. The *Lords Supper*, it is *Canalis Gratiæ, & Lauacrũ animæ*, the conduit of grace, and the bath of the ſoule. What can be more ioyfull, then by receiuing the ſigne of the croſſe, to fight vnder the banner of Chriſts loue, and

Rom. 4. 11

Pſal. 74. 14

to

to be knit into the mysticall body of his Saints? what can be more ioyfull then to receiue that pure & princely blould, the least drop whereof being able to redeeme a thousand worldes, all may rest assured it is a full and perfect satisfaction for all my sinnes: so that if my body hath sinned, his body hath made amends; if my Soule haue sinned, his Soule hath made a recompence: and therefore both soule and body are his, and so we firmely and fully setled in a christian ioy for euer.

These holy and heauenly Sacraments are not effectuall in the obstinate *Iudas* notwithstanding he was a disciple of our Sauiour, and that blessed hand (which after for his sake was nailed on the Crosse) did reach him the bread of life. Yet hee was so *Hardened* with secret sin and a traiterous disposition: that as soone as he receiued the sop, the Diuell entred into him, tooke full possession of him, and so brought him to a most fearefull end. Ioh. 13. 27.

Prayer, what maruailous things it

hath brought to passe: and indeed what greater comfort can there bee to a distressed mind, then to open our griefes, to poure out our complaints, and ease our wounded hearts, by making our mone vnto God, by faithfull and humble prayer? yet in those that are *Hardened*, *prayers* of themselues are fruitles. *Iohn.* 9. 31. *God heareth not the prayer of sinners*; that is, of such as retaine a will to sinne. *Dauid* saith. *He that enclineth his heart vnto wickednesse, God will not heare his prayers.*

Psal. 66. 18

To hope in the prayer of others that is vaine. *Ier.* 7. 16. *Because you haue done these things and I spake vnto you and you would not heare, therefore thou shalt not pray for this people, nor lift vp, cry nor entreat me, for I will not heare. Though Noe and Iob should intreat mee, though Moses and Samuell should pray vnto mee, yet will I not heare, neither bee intreated.* In the 15. of the Prouerbs. and 15. it is said, *a good conscience is a continuall feast.* Assuredly if a man haue all earthly blessings, which his heart can

Ier. 7. 16. 11. 14.

can desire, if hee wax neuer so warme, and wealthie, yet if hee bee at war with himselfe, if he bee stung with the guilt of his owne thoughts, what comfort, what ioy can he haue?

The spirit of a man may beare his sicknesse, or infirmitie, but a wounded conscience who is able to endure? Contrariwise, peace with God, peace of conscience, and quiet rest of soule, it is the greatest comfort that man can enioy vpon earth. S. *Augustine* cals it, *The beautifull Temple of Salamon, the Garden of Paradise, the goulden bed of rest, the ioy of the Angels, the treasure of the great King, the mercy seat of the Cherubins, & the Tabernacle of the holy Ghost.* This peace the *Hardened* can neuer be partakers of. *Their griefe is doubled with mourning, and remembring thing past,* and it is plainely said, *There is no peace vnto the wicked.*

Pro. 18. 14.

Wis. 11. 10

Esay. 48. 22

Hope is the treasury of all spirituall & heauenly blessings, in all wants and misery it is the safe and sure anchor of the Soule. *For by hope we are saued,* but the

hope of the vngodly *is like the dust*
Wis.17.10 *blowne away with the winde. They forecast vnto themselues cruell things, and their thoughts are like the flights of a bloudy and vanquisht field, where all hope and comfort lyeth slaine.*

Now when the soule thus affected, is not at peace with God, but giuen ouer to sinne, remaines in the state of condemnation: all temporall blessings which are comforts to Gods children, they doe encrease our condemnation.

Riches (we know) are the good blessings of God, but to such as haue no sin in their conscience, otherwise as *Iob* saith in his 15. Chap. 27. *If his face hee so couered with fat, and that he hath such collups in his flanks, that in abundance & prosperitie he forgets God, Dat legitimũ, sed non sanctũ vsum*, he giueth a lawfull and outward, but not a sanctified vse.

Sleepe is sweet vnto euery man, but a minde secretly wounded with sin, is afflicted with fearefull dreames and vi-
Wis.12.13 sions in the night. *The wicked that haue liued a dissolute life, they are tormented*

with

with their owne imaginations, as *Iob* saith, *The terrors of God do fight against them.*

Mirth and *Cheerefulnesse* the wise man saith: *they are the reioycing of the heart, & prolonging of the life. Iob.* 14.22. *The sinner while his flesh is vpon him, hee shall be sorrowfull, while the soule is in him, he shall not cease to mourne.* Prou. 14.13. *Euen in laughing the heart is sorrowfull, and the end of that mans mirth is heauinesse.*

Now if the estate of the *Hardened* be such, that the light of the mind and soule be wholy darkened, if the word of God cannot peirce them, if hauing made shipwrack of conscience, their heart it cannot repent, and so neither *Sacraments*, nor teares be auaileable. If their owne praiers cannot be heard, & others are forbid to pray for them, if their sleepe be fearefull, their laughing inwardly mournfull, their riches cursings, their hope vtterly forlorne, and they can neuer enioy any peace of conscience, or quiet rest of soule, iudge you, whether it had not beene better such a

man

man had not beene borne, or being borne, had presently beene flung into the bottome of the sea, and drowned in everlasting forgetfulnes. For (alas) when God is become our enemy, who is able to enter into combat to match with the wrath of the Lord of hostes? when a mans owne heart doth condemne him, who is able to put to silence the voice of desperation?

O happy is hee that sinneth least, next hee that returneth soonest, but most dreadful is the estate of him, who like *Pharaoh* is given over vnto *Hardening*. For he that is once come to this passe, that as *Ieroboam*, he hath sold himselfe to commit sinne, *his minde reprobate, his conscience seared, and his soule frozen in the dregs of sin*; then though he weepe and lament with *Esau*; though he would restore that which hee hath wrongfully gotten with *Iudas*; though he doe gird himselfe in sackcloth, and walk softly as *Ahab*; though hee doe pull the men of God to comfort him, and pray for him as *Saul* did; though he

Rom. 1. 28
1. Tim. 4. 2
Zech. 7. 12

he do mourne like a Doue, and chatter like a Crane, with the Pellican, though hee doe send forth shrill and fearefull cries into the ayre, yet all this will not helpe (woe alas) there is no recouery. *Ier.13.23. Can the black-More change his skin, or the Leopard his spots? then may they do good, who haue accustomed themselues to do euill.* Ο'γὰρ μὴ μητα μηλέτικος ἀνείητος: *He that Hardeneth his heart can neuer be cured. Habituati in malo sunt impanituri. Their thoughts can neuer be altered. Their stony hearts cannot become flesh. They haue denyed the power of saluation, they haue dispised the spirit of grace, and though they seeke the blessing with teares, they can find no place to repentance.* This is a lamentable estate, this is a fearefull iudgement, for man to be left vnto himselfe, giuen vp to Sathan, and to bee forsaken of God for euer, from this estate the Lord for his endlesse mercy deliuer vs.

Ier.13.23.

Arist.eth.7 cap.7.

Tho.Aqui.

Wis.12.10

Ecclus.17 14.

Heb.10.26

Heb.12.17

The

The Remedie.

TO eſchew this gulfe, and to auoide the danger of this *Hardening*, eyther we muſt cut off and ſtay the courſe of ſinne in the act, or elſe we muſt reſiſt it in the beginning, and ſtay it in our thoughts. It is an excellent ſaying of S. *Ierom. Ibi maxime oportet obſeruare peccatum, vbi naſciſolet*: both in ſin, and alſo in curing the diſeaſes of the body, it is the chiefeſt point, to obſerue and finde out where the maladie firſt tooke beginning: it is plaine, ſin firſt buddeth in the thought, and thereupon S. *Ierome* cals it *primo genita Diaboli*, the diuels darling or firſt begotten. Sathan dare not tempt any vnto murther, treaſon, or any ſuch grieuous ſin, vnleſſe hee ſend an euill thought before, to try whether he ſhall be welcome.

The

The Philistines will not venter till *Dalilah* hath wrought the feate: as she with *Sampson* neuer left fawning, and creeping into his bosome til by consenting vnto her, he lost both his strength and his eyes, & became a mil-horse for the *Philistines*: so euill thoughts they allure and toul on so long, till the light of the vnderstanding being blinded, *Sathan* that foule Philistine, sets them such a grist to grinde, as they must pay the losse of eternall life for the toule.

The *Philosopher* said truly, Ἐθος ἀρχὴ καὶ μὴν ἀπὸ τῶν μικρῶν, custome ariseth of very small beginnings, and though it seeme a small matter to lend the duell an euil thought, yet the wiseman saith in the 13. of *Wisdome*. *Euill thoughts seperate from God: cogitationes malæ diu ludunt illudunt*, euill thoughts while they dally, they doe deceiue. As the streame in the Riuer *Iordan* doth carry the fish swimming and playing, till on a sodaine they fall (*in mare mortuum*) into the dead sea, where by reason of brimstome they presently die, so many

Philo.

Bernard.

Iosephus lib. contra Apion.

many suffer themselues to be carryed away so long with vicious thoughts, and wicked imaginations, that on a sodaine, the powers of the minde bee grieuously infected.

The eie is *fenestra mentis*, and many times, ere euer we be aware, *death stealeth in at the window.*

Ier. 9. 21.

Iob. 12. 11

The eare, *Iob* calleth it in his 12. Chapter the taster of the soule: *As the mouth tasteth meat for the belly: so the eare tasteth words for the soule.* He that hath a wicked eye and an vnchast eare (as S. *Peter* saith of *Simon Magus*) his soule will soone be brought to the gal of bitternesse.

Plinius. Profecto in oculis animus inhabitat.

Aurium ac linguæ ingens periculi

Therefore wise men may hereby iudge, how carefully, how prouidently the education of youth (especially of the nobler sort (ought to be respected. How *flattering parasits and prophane iesters* ought to be warily shunned. Alas the minde and disposition of youth at the first, it is like a sweet and bright siluer dish, you may put in it what you please, but if through vile *Atheists*, and dissolute

VVould God this were truly considered.

desolute company, the affection bee once led away, and the disposition infected, wo worth that company, for the infection of sin taken in tender yeares, *Iob* saith, *The soule dyeth in youth*; as cloth stained in the wooll doth neuer loose the colour, so the staine of sinne taken in tender yeares, will hardly or neuer bee taken out: nay, that which afterwards discretion and yeares doth know & iudge in it selfe most hatefull, διὰ τὴν πολυχρόνιον τῶν κακῶν συνήθειαν πρόσπτεσιν ἀναγκάζεται, by euill custome, he is inforced to put the same in practise whether he will or no In the 9. of *Mar.* 21. ver. the foule spirit which kept possession from a childe, could not be cast out by any other but onely by our Sauiour. *Iob* made a couenant with his heart, and *Dauid* prayed the Lord to turne away his eyes from beholding vanitie: euery good man ought to labour and strive with himselfe to quench his desires, to checke his thoughts, to beate downe and keepe vnder his affections, that though he do

Iob. 36. 14.

Chrisost.

ſin ſometimes of infirmitie, yet it may neuer generally infect the mind, it may neuer be ſetled in the thought.

There is no ſacrifice more acceptable vnto God, then the nipping of a Serpents head: therfore as *Dauid* ſpeaketh of the children of *Babilon, ad petras illidere*, to daſh their brains againſt the wall, while they are young, ſo the beſt way to preuent *Hardening*, is to nip ſinne in the head at the firſt, to kill the ſtrength of it in our thoughts.

Pſal. 137. 9

Now, if God doe not ſo ſtrengthen vs to ouercome ſin in the thought, the next way to ſhun this *Hardening* is to ſtay the courſe of it in the act. *For God will wound the heary ſcalpe of ſuch, as go on ſtil in their wickednes. Paruus error in principio maximus eſt in fine*, A ſmall ſcape in the beeginning many times proues a miſchiefe in the end. *Conſuetudo peccandi tollit ſenſum peccati.* The cuſtome of ſin takes away all feeling of ſin, as he that is ſtung with a viper, is ſo deadly benummed, that hee feeles the ſting of nothing elſe, ſo hee that hath

Pſal. 68. 22

taken

taken a custome of offending, neuer feeles the infection of any sin, though it ranckle neuer so greiuously. In the 69 *Psal.* 16. ver. *Dauid* praieth, *O let not the pit shut her mouth vpon me*, To sin is to fall into a pit, but to take a custome in sinne, is to couer the pit and dam it vp, that we shall neuer get out againe.

Consuetudinē vincere dura pugna (saith *Augustine*) It is a difficult fight to ouercome custome, for in all humane things ἠθος τυραννις custome is the most intolerable tyrant. *Horatius* the *Romane* being to fight with three enemies at once, did single them out, & then slew them one by one: so the force of sin is to be cut off in euery seuerall action, least by gathering strength it ouerthrow vs. *He that trusteth his owne heart, is not wise.* In this case it is good for a man to suspect his owne heart, to call his owne waies to remembrance, to take sometimes a suruey and a view of the manner of his life, and daily actions, and if he finde in himselfe, that God hath suffered him so far to be tempted, that he

Aug. in Psal. 38.

Pro. 28. 26

is fallen into any foule offence, which hee knoweth is directly both against God & his owne conscience, then presently to bestir himselfe, neuer to suffer his eyes to sleepe, nor his eye-lids to slumber, til he haue poured out his hart vnto God, made bitter lamentation, craued pardon with repentance, and vowed by Gods assistance neuer to offend in any such sort againe: otherwise, if lightly he passe it ouer, and so go on, as *Mithridates* accustomed his body so much to the reciept of poyson, that at length no poyson would worke on him, so he that hath once taken in with the custome of sin, shal at length come to that passe, that the greatest sin that is, he shall neuer feele it, *Omne peccatũ vilescit consuetudine, & fit homini quasi nullũ*, the greatest sin by custom comes to bee accounted nothing. When the body is sore hurt and wounded, there is no driuing of time, but presently it must be looked to; so when the soule is woũded, we must not deferre to turne vnto the Lord but flye vnto him with importunate

Aug. in ser. 4. in adu. Dom.

portunate prayer, with a broken and mourning hart, for feare the wound do feſter inwardly, and ſo there be no recouery. I make it plaine by example thus: If a man take in the ſpring three or foure plants, and ſet them altogether at one time, if he come by and by, or within a while after, he may eaſily pul vp one of them, if he ſtay a fortnight or a moneth, he may pul vp another, but it will be ſomewhat harder, if hee ſtay a yeare or two, till it ſettle and take root, then he may pul & ſtrain his very hart ſtrings, but his labor is loſt, he ſhall neuer be able to pul it vp. One ſin, one offence, if we labour to pull it vp in time, it may be forgiuen, it may bee taken away; if we let it go on to two or three, with vnfained repentance, with bleeding teares, with vnceſſant outcries vnto a gracious God, they may bee raſed out and wiped away, but with greater difficultie: at length, if a man giue ouer himſelfe vnto ſinne, ſo that it take deepe roote in the heart, and bee ſetled in the ſoule, he ſhall neuer be able

to pull it vp, nor to arise from the death of sinne.

Application.

TO draw then to an end: forasmuch as God desireth not the death of any sinner, but most lovingly offreth his grace and meanes of salvation vnto all: seeing sin doth proceed from our owne vile concupiscence, and wee never striving to stay the course of it in our thoughts, do secretly fall away: seeing by degrees against their owne knowledge, men do wound their soules with many actuall sins, and thereupon God doth with-hold his grace, and so forsake them; and this forsaking is such a forlorne estate, that as *Iob* saith. 12. 14. *God shutteth a man vp, and he can never be loosed*: O how fervent ought we to be in prayer, therby to kindle in vs, the heate of Gods spirit, how devout in sweet & heavenly meditations,

to

to ſtir vp in vs the good graces of God, how diligent to ſhew the fruits of our faith, euer ſtirring in the works and labours of our calling; giuing no aduantage to our aduerſary: how carefull when wee heare the word of God, to do it with an humble ſpirit, with great reuerence, thereby to keepe a tender heart, a minde and cogitation that may eaſily bee touched with remorſe, how deſirous and ſecretly ioyfull at this holy time to prepare our ſelues to the receiuing of the bleſſed Sacraments, to haue our harts ſtripped of worldly vanities, to cal home our affections, to appeaſe our thoughts, & ſo peaceably to bath our ſoules a freſh in the precious bloud of our euerlaſting redemer. That ſo feeling our ſelues as it were newly created againe, ſoule and body, heart, hand and tongue, may neuer ceaſe to ſound praiſes vnto him, who doth neuer ceaſe to renew his mercy vnto vs.

The holy and kingly Prophet *Dauid*, hee is a worthy example for this Royall preſence, ſet him before your

eyes, and obserue the whole course of his life.

How sweet and milde was his spirit, in forbearing to take reuenge for himselfe? how couragious and inuincible his faith, when it stood in the quarrell of Gods honour? how dearely affected to his people, when he said to the destroying *Angell, not these sheepe, but it is I that haue offended?* what melting and kinde affection did hee shew towards *Ionathan*, and those whom he loued? what a mournfull and repentant heart, when hee knew that hee had offended? how full of diuine meditations to better his thoughts? how frequent in prayer, flowing from him as a continuall streame? how ioyful in Gods seruice, *dancing before the Arke?* how reuerend in Gods house, *kneeling & bowing* in the temple before all the people? what a thankfull heart *in offering to build a glorious temple to the Lord?* what
1. Chro. 17. 16. an humble minde, saying, *what am I, & what was my fathers house, that thou hast brought me hitherto?* what a chary and tender

tender care of Gods glory wherſoeuer he became? how abundant in prayſes and thankſgiuing, calling euery member of himſelfe, and all the creatures both of heauen and earth to make one Quier in ſetting forth, ſinging, and ſounding the euerlaſting praiſes of his God? but why did *Dauid* thus? to what end was all this? that he might bee ſure ſtill *to hold faſt by God*, to be entirely knit vnto him, by all meanes poſsible to retain his loue; for feare, leaſt God hauing rayſed him to the height of renowne, deliuered him miraculouſly out of many eminent and bloudy dangers, and ſo ſet a crowne of bleſsings vpon his head: if *Dauid* ſhould haue ſhowen vnthankfulnes, any contempt, or the leaſt neglect of his loue, a mightie and iealous God, hee alſo, vpon iuſt cauſe might haue withdrawne his loue, and laid all his honour in the duſt againe.

Now therefore, with all humblenes and duetie I entreat you by the tender mercies of Chriſt Ieſus, & in the name of the liuing God, I challenge euery

Christian which hopes for any ioy in the life to come, take heede of actuall
Psal.19.13 and presumptuous sins, in no case let them *haue dominion ouer you*, doe not wound your soules (as *Pharaoh* did) with wilfull offences against your own knowledge, try and examine all your thoughts, how and wherein they stand affected, and aboue all, grieue not the blessed motions of that comfortable spirit, which keepe the very *Life* and *Being* of the soule. To conclude, let all slaunderous mouthes be stopped, and all the factious scismatiques in the land ashamed, in beholding your Christian and Princely example: continue still to bee louingly and kindely affected one towards another: celebrate this holy time in a true religious manner: Sanctifie the ioyfull beginning of this new yeares raigne with new deuotion vnto God: lay all your *Honors* downe at the foote of the *Altar*: receiue the holy Sacraments ioyntly together, and so be faithfully knit in loue and in one head *Christ Iesus*: goe cheerefully on, delight

delight ſtill in doing good: and the *Lord God* of our fathers encreaſe in you good deſires, giue you zeale to performe them, confirme vnto you, and to your ſeede all his good promiſes, and vnto euery one of vs here graunt pardon for offences paſt, giue vs comfort and ſtrength in temptations to come, change all our liues more and more to a better courſe, euen for his bleſſed Sonne *Chriſt Ieſus* ſake: who with the Father and the holy Ghoſt, bee bleſſed and prayſed for euer.

Amen.

FINIS.

Added 25 Octr. 1707

650

THE THIRD SERMON.

THE *Churches Sleepe.*

Cant. Chap. 2. Ver. 7.

I charge you O yee daughters of Ierusalem, by the Roes and Hindes of the field, that yee stirre not vp, nor waken my Loue, vntill she please.

FOr the readier and more perfect vnderstanding of this verse, it shalbe requisit, very briefely, to set downe the *order in placing this Booke*, the *Title*, the *Subiect matter*, and so consequently the *Occasion* wherevpon this Scripture is inferred.

Touch-

Touching the placing and order of this Booke: in the 1. *Kings*. 6. cha. King *Salomon* in building the material Temple, he framed three Courts: the outtermoſt; a great and large Court for the common people; next to that an inner roome for the Prieſtes and Leuites, and laſt of all *Sanctum Sanctorũ*, the holieſt of holies, onely for the high Prieſt to enter in. The ſame *Salomon*, in building vp the ſpiritual Temple of the ſoule, he hath likewiſe framed three Courts. Firſt the booke of *Prouerbs*, as a great and outtermoſt Court, wherein common people, and all ſorts of men, may learne, the ciuill and godly courſe of manners and diſcipline; next to that *Eccleſiaſtes* or the booke of the Preacher, as an inner Court, leading vs on farther, and teaching vs to contemne the world; laſt of all, he brings vs into *Sanctum Sanctorum*, to this *Song* of *Songs*, wherein not euery one, but ſuch as are conuerſant in diuine miſteries, and delight in heauenly contemplation, they may here behold, the ſweet & miſticall

coniunction

coniunction betweene *Christ* and his Church, betweene God and the soule.

For the *Title*. As there is *Sabatum Sabati*, and *Sabatũ Sabatorũ*, ϛο κατ' ἐξοχην, this is called the *Song* of *Songs*, The *Song* of *Songs*, for that it is sing to the King of Kings; The *Song* of *Songs*, for that it containeth the highest misterie of all misteries: The *Song* of *Songs*, be-
1. Kin. 4. 32 cause of a thousand and fiue Sonets, which *Salomon* did endite, of them all this is most diuine, most excellent For it concerneth not any particular occasion, as the songs of *Moses* and *Debora*, but the publike and flourishing estate of the Church, and thereupon for the excellency, the auncient Fathers call it, the heauenly treasure, the hidden *Manna*, and Paradise of the Soule.

In the *Matter*, our *Subiect*, the holy Ghost by sweet and comfortable allegories, doth liuely and affectionately expresse, the holy and perfect loue betweene Christ and his blessed Spouse.
Plin. lib. 2. Cap. 23. So as *Pliny* writeth, *that the Bees doe make the outtermost part of their combs with*

with the baseſt hony, but doe incloſe the fineſt and pureſt hony within: So the outward duties of Religion, they are contained in the morrall Precepts of the *Prouerbs* and *Eccleſiaſtes*, but the diuine and heauenly miſteries, betwixt Chriſt and his Church, they lie hidden & are cloſely couched in theſe Parables.

The *Occaſion* whereupon this Scripture is inferred, is this. The holy ſpouſe, the church of God being in this world, as a Lilly amongeſt Thornes, and as an Apple tree in the wilde forreſt, that is, oppreſſed with enemies, moleſted with Schiſme, Contention, and Hereſies, ſhe doth long to enioy the bleſſed preſence of Chriſt; at length vnder the peaceable and glorious raigne of king *Salomon*, comforted with his gratious ſpirit, ſhadowed vnder his protection, and ſatisfied with his loue, with quiet reſt of heart and much content of mind, ſhe taketh her repoſe and peaceably fals a ſleepe. 2. & 3. ver. Honorius.

Whereupon as ſaint *Bernard* ſaith, *Chriſtus dignatur eſſe cuſtos ac vigil Sponſæ,*

Sponsa, Christ vouchsafeth to become the Brides watchman or keeper. Alluding therin to the manner of mariages in those times, where at, were vsed to be sung two kinde of verses, κατακοιμητικον, and ἐξεγέρτικον, euening verses to bring a sleepe, and morning verses to waken the Bride.

Scol. last. Theocriti, in Epithalamiū, Helenes.

But Christ in ardent affection, and tender care ouer his Church, in three seuerall places he giueth this great and solemne charge, that his Spouse now being a sleepe, his Church being now in blessed rest and prosperitie, no man waken her, no man cause any stirre or trouble to be raised.

Cha.	ver.
2.	7.
3.	5.
8.	4.

I charge you O yee daughters of Iern. &c.

In these words, there is a *Præcipe Christianis*, an high Commission granted out, for to establish and settle the good estate and peace of the Church. Wherein are to be considered.

1. The

1. The Person. { First, who speaketh ——— I.
2. to whom ——— Daughters of Ierusalē.

2. Charge. { 1. Manner. ——— By the Roes and Hinds.
2. Substance. not to { stir vvaken { Christs loue.
Lastly, the date ——— Vntill shee please.

The Person who chargeth.

FIrst, for the Person who it is that chargeth, and to whom this commission is directed, it is requisite to aske as the spouse doth in the fift chapter and ninth verse, *Who is this beloued more then another louer, that he doth so charge?* To direct & perswade in matters of great weight and consequence, there are these three required, φρόνησις, εὔνοια, πίστις, Wisedome, Loue, and Authoritie. Wisedome to be beleeued; Loue to bee respected; Authority to

Arist. Rhet. lib. 2. cap. 1.

be feared. First, Wisedome, for *that is nimbler then all things*, and searcheth throughly *by reason of her pureneſſe*.

Wis. 7. 24.

Secondly, Loue is requisite, for *it is strong as death*, there is nothing but a man will vndertake at the perſwasion of a wise man, who doth entirely loue him.

Cant. 8. 6.

Lastly, Authoritie is required, for *Etsi meliores sunt quos ducit amor, tamen plures sunt quos corrigit timor*; the better sort are won by Loue, but the greater number are ouercome by feare. He that giueth this charge, it is our blessed Sauiour, so saith the Spouse in the next verse, *it is the voice of my well beloued*: it is he against whom for his Wisedome to direct, for his Loue to comfort, for his Authoritie to punish, there is no exception to be taken, for *Dominus locutus est, & ego adiuro*, they are all one.

August.

And wheras he begins with a *charge*, wee are to obserue the Dialect and Acrimonie of the holy Ghost in charging. For *adiuratio, est iurationis quoddã genus*, this adiuring and charging is a kinde

Soto malor.

kinde of swearing. So that as *Abraham* caused his seruant to sweare, and then charged him not to take a wife for his Son of the women of *Canaan*, so here is an oath of Canonicall obedience required, that no man affiance himselfe, to any schismatical or heretical church, but onely the true Spouse of Christ, shee must bee *as the louing Hinde, and pleasant Roe in thy sight to delight in her loue continually*. Gen.24.3. Pro.5.19.

The words of Gods spirit, they are not *otiosa supplementa verborum*, nor as *Iob* saith, *words of the winde*; but where the holy Ghost fals on charging, without question, there is some waightie matter in hand; and therefore in regard of the Person who doth adiure and charge, when the assembly is broken vp, this *Charge* must bee thought vpon to bee performed. Iob.6.26.

Daughters of Ierusalem.

THe Persons to whom this charge is directed, is to the *Daughters of Ierusalē*, that is, by the iudgement and consent of all Interpreters, to the *Magistrates* and the *Ministers*, especially to the holy Priests, who are attending vpon the Church, as waiting women on a *Queene*, or as louing Daughters vpon their mothers.

They are named *Daughters of Ierusalem*, because τὰ μὲν θήλεια μᾶλλον τὴν μήτερα: Daughters in their qualities resemble their mother. *Ierusalem* by *Danid* it was made μητρόπολις, the mother citie in all *Indea*: in the 12. of Reuel: shee is said to trauaile in birth: and in the 4. to the *Galathians* 26. it is called μήτηρ τῶν ἡμῶν the mother of vs all; a plaine Periphrasis of the Church.

Arist. de gen. Anim. cap. 3.

Ierusa-

Ierusalem as appeareth in the 18. of *Iosh.* 28. it first tooke the name of *Iebuseus* the sonne of *Chana*, and was called *Iebus*: after it was enlarged by *Melchisedech* and called *Salem*, which signifies *Attonement*, or the vision of Peace; *Hebr.* 7. and 2. *King of Salem; that is king of Peace.* Thus then *Daughters of Ierusalem* are to be vnderstood, Daughters that resemble their mother, Daughters of Peace. What? and is it to bee feared, that *Ierusalem* shall bee disturbed of her owne Daughters? they that professe themselues to bee children of the holy citie, & should continually pray for the peace of *Ierusalem*, are they such stirrers that they must bee charged? I verely: the holy Ghost knew right well, both how and to whom to speake. For ἐξ ὑμῶν αὐτῶν, euen from among your selues shall men arise, speaking peruerse things, and seeking to draw Disciples after them. Ioseph. Antiquit. Act. 20. 30

When the Diuell saw his Temples forsaken & his Oracles put to silence,

hee deuised this as a speciall supply to haue alwaies his agents in or about the Church, *Qui sub vocabulo Christiano, doctrinæ resisterent Christianæ*, who vnder the title of a Christian name, might euer bee ready to resist the Christian doctrine. *Inimici hominis domestici eius*, our owne calling and countrymen are our most vnkinde and cruell enimies. Had not diuers of vs, like vnnaturall children shaken off that reuerend obedience due to the Church our mother, but had shewed our selues (as here we are named) *Daughters of Ierusalem*, the holy Spouse of Christ, had neuer beene so wounded at the heart, nor her patrimony so bouldly beene made a pray to sacrilegious Atheists,

Aug. de chris. Doctr. lib. 2. cap. 61.

Whereas we should preach Christ Iesus crucified, that is, reconciliation by his bloud, holy life, repentance and good workes, Christian Charitie, and such like, still there is much adoe, about such points as make not to the furtherance of the people in good life and deuotion, but to the ouerthrow of the

the ſtate Eccleſiaſticall, and to the diſturbance of the Church of God. It is a wofull ofspring, when the birth of the childe is the death of the mother. If *Itis* run to his mother *Progne*, and bee betraied in her boſome: if when the childe aske bread, the father giue a Scorpion; if the Phiſition miniſter poyſon; if there bee no ſuccour in the iudge, *Contra ſolitudinem & inopiam*, if one truth bee not generally taught of vs all, *et locum vbi conſiſtat reperire non poteſt*; if ſtill there be a difference made betweene the *Reformed* and the *Formaliſtes*; and affirmed, that the *Reformed* though they looſe their liuings, yet they will keepe a good conſcience, but the *Formaliſts* will euer be of the ſame religion the king is of.

If when we celebrate the Lords Supper, wee play (as they ſay) a pageant of our owne, and make poore ſillie ſoules beleeue, they haue an Engliſh Maſſe; if Church men affirme, that our Church hath in it ſtill, ſo many black marks, that the naturall children

of the Church cannot discerne it?what hope can bee conceiued that the blessed Spouse shall euer attaine vnto any setled and ioyfull rest? The people in all ages, they haue euer delighted to heare of the faults and frailties both of their gouernours and of their teachers; it hath euer beene laughing cheere to the ignorant multitude, to see strange innouations, change in the course of Religion, and men of the Church at variance and contention, yet all this is not sufficient to aduise, but still, euen vpon no occasion, diuers are euer troubling the state, and murmuring against the gouernment established.

Our Sauiour Christ, hee directeth this charge, especially vnto vs, and calleth vs *Daughters of Ierusalem, pie blanditur, ac suauiter allicit, Daughters* for loue, *Ierusalem* for peace; teaching vs thereby, humilitie, obedience to the Christian Magistrate, peace, lowlinesse and submission to the Church our mother: so that, if wee doe ioy in the prosperitie of our country, if we doe long after

Bernard.

after the florishing estate of the church (aboue all others) we must be knit together in vnitie and peace. *For if wee bite one another, wee shall bee consumed one of another.* Gal. 5. 15.

Surely, the Lord is with King *Salomon*, God is with our king, he hath giuen him wisedome, riches, and honour, hee hath built him a glorious pallace, the timber is of Lebanon, the pillers of siluer, the ornaments of gold, the work doth prosper in his hands, and there remaines nothing but that *it may bee paued throughout, with the loue of the Daughters of Ierusalem.* Therefore you that be Magistrates, Parliament men, flowers of the land, and ornaments of your Country, here also called *Daughters of Ierusalem*, doe you by all good meanes procure the Peace of the Church, giue no encouragement to humorous men; doe not fauour their disorderly proceedings; win them by your authority; perswade them in your loue to peace and conformitie. It it said of Saint *Ciprian*, that with teares hee Cant. 3. 9.

bewailed those, who in the time of persecution denyed Christ; much more is their contempt and peruersenesse to bee lamented, who in the time of the Churches prosperitie doe wilfully forsake Christ: for what is it else to forsake Christ, but without iust cause, without any sure ground, to forsake that blessed calling, whereof beefore God and men, before Saints and Angels, they haue made publike profession in the Church.

Is this integritie? is this humblenes of minde, and an heart truely knit and deuoted vnto God? No verely. *Is in amore Dei maior erit, qui plurimos ad eius amorem trahit:* That man shall bee accepted most in Gods loue, who doth win most to the holy loue of God. It is a blessed thing, to bee euen a doore keeper in the house of God: and it sauours of an humble minde, of a sweete spirit, to become all things to all men, by all possible meanes to win some. Thus did Christ teach in his life, and thus did he performe in his death. *Perdidit*

Greg. in hom.

didit vitam potius quam perderet obedientiam. But, if it be so, that nothing can preuaile with these men, and that they will needes leaue of to bee *Daughters of Ierusalem*: then here is not onely a charge giuen to fore-warne them by word, but in the 15. ver. there followes an attachment. If *I charge* wil not serue, then *take vs the Foxes, that destroy the vines*, must follow: If *Aarons* rod cannot sway, *Moses* must stinge: *Fitches are to be beaten with a staffe, and Cummin with a rod. Whosoeuer will not doe the Law of thy God and the Kings Law, let him haue Iudgement without delay.* Saint *Basile* saith, that Magistrate is ἀσπλαγχνος without bowels and compassion, who suffereth disorders in the Church vnpunished. Diuers questions beginning onely to arise betweene the Disciples of Saint *Iohn* and our Sauiour, holy writers haue this obseruation, that God in his wisdome, did suffer the death of Saint *Iohn* to hasten, that there might bee no sects nor diuision in the Church.

Can. 2. 15.

Ezra. 7. 26.

Iohn. 3. 25. Chrisost. Theodo.

Very

Very loth haue I euer beene, to be seene at any time to meddle in these troubles of the Church, and therefore (the Lord knoweth my heart) I speake not in bitternes to exasperate any mans thoughts against them. But in this case, who is offended, and I burne not? by lamentable experience doe I know, what strange and wofull effects, these disordered courses haue brought forth. Diuers in whose vertuous and louely societie, my heart hath often ioyed, and some, for whom nature would cause a man to cry out, (would to God I had dyed for thee my brother;) some of these haue forsaken both friendes and Country, and others (men of excellent parts in humane learning) wheras they had purposed to take holy orders, by reason of these contentions, they fell away, and imbraced this present world. Therefore in those things which concerne the glory of God, the peace and prosperitie of the Church: *Optima legum institutio, vt non solùm sint, sed vt latis pureatur:* As it is a blessed thing to haue

Plutarch.

haue begun well, so it is the crowne of glory to perseuere in well doing, to persist by all good meanes, that as much as possible may bee, from the Orcades to the South Seas, from the Irish Pale to the Westerne bounds, there may be one publike, perfect, and Christan Peace amongst vs: for feare least as by the discord of the *Arians* innumerable people fell away, from Christianitie to Gentilisme and Infidelitie, so by reason of our discord, they neuer cease, to fall away, as fast to Atheisme and impietie.

Diuus. Hilar. lib. contra Const. Augst

Roes

Roes and Hindes.

OF the Persons you haue heard, now commeth in the charge it selfe: wherein first wee are to consider the *Manner*, which is very sweet and proper. For being in the fieldes and alluding to shepheards according to the tenor of the *Canticle*, hee doth charge by the *Roes* and *Hindes* of the field. Why we should be charged by *Roes* and *Hindes*, (such a strange kinde of adiuration) and what is meant by them, there is great varietie of interpretations, amongst all writers. In the originall tongue, *Tzeboath* and *Ailoth*, the Hebrew words they doe signifie *exercitus & virtutes*, whereunto the *Septuagints* agreeing, doe translate it ἐν ταῖς δυνάμεσι καὶ ἐν ταῖς ἰσχύσεσι τοῦ ἀγροῦ.

O

O yee Daughters I charge you by the royall armies, and ſtrength of the field.

Aponius in his 4. booke, ſaith, wee are adiured by *Roes* and *Hindes*, for example ſake: *Quod horũ eſt amor ardentiſſimus*, becauſe of all other beaſts their loue, in feeding, and keeping quietly one with another, is moſt peaceable and affectionate. *Per Hinnulos & Capreas*, that is, ſaith *Rupertus*, by the holy Patriarks, *Abraham*, *Iſaac* and *Iacob*, who in their generations were men of peace. *Thomas Aquinas* hee expoundeth it by the holy Prophets and Apoſtles. *Lyra* ſaith we are charged by *Roes and Hindes* for that theſe Beaſtes are enimies to poyſen, and fellow helpers againſt ſuch as hurt them.

Aponius.

Rupertus.

Tho. Aqui.

Lyra.

Saint *Bernard*, hee adiureth by the holy Angels who are as ſwift as *Roes and Hindes*. *Beza*, (whoſe expoſition is very good, hee ſaith the ſpirit of God, doth call the very dumme creatures to witnes againſt ſtirrers in the Church. Some expound *Roes and Hindes* to be the

Bernard ſerm. 5.

Beza.

the chiefe theological vertues, adiuring vs by our faith, hope, and Charitie Others they say wee are adiured *amore quo tenemini Sanctis*, by that loue and reuerend dutie, which wee doe owe to the Saints and reuerend Fathers of the Church. To bee short: *Gregory, Gorrhan, Cassiodore, Ambrose, Origen, Honorius, Anselmus, Angelomus*, almost euery authour doth differ in his exposition. So that as the Poet cryed out, *Quid clamẽ? quæ fata vocem? quæ numina poscam?* so all authors are at a stand, and cannot tell, either in heauen or in earth, or amongst the creatures, what to call to witnes, that they might sufficiently charge. But that they might bee sure to make all men fearefull to stirre or trouble the Churches peace, euery one doth adiure by that which in his seuerall iudgement is most forcible. Amongst the rest, the exposition of *Venerable Beda*, is very significant & religious. I charge you by the *Roes and Hindes*, that is saith he, *per delitias agri*, by the soules and tender consciences of the

Hugo. Card.

Hieronim. Per ea quæ ijs chara est nouit & amabilia,

Venerable Beda.

the ignorant and simple people, they are the *Roes and Hindes* which wee must hunt after, and study to take. And very fitly are they compared to *Roes & Hinds*, because as *Plinie*, *Philostratus* and *Solinus* writeth, they are most tender and fearefull of all beasts, affrighted with any noise, checked with the least foile, tourned out of course with the cracking of a sticke, presently make head another way, and when they are once out of their wonted walke, *Erranti in via, nullus est terminus*, they run they know not whither, euen to their owne death. Such is the nature and disposition of common people, soone stird vp, quickly awry, sometimes running full head one way, on a sodaine turned as much an other. Therefore it is a seruile course, and bewraies a vaine and proud spirit for any, especially men of religion and vnderstanding, to fit the fancies, and seek to win vnto themselues the applause of common people. *Plato* in his common wealth forbids men to tange vp and downe, to

Plin. lib. 8. cap. 33. Solinus. lib. 3

1. Sam. 15. 24. Act. 17. 2.

Plato de Rep.

ring away other mens *Bees*, yet the onely glory of some men is, to get flockers and followers after them, by tanging and gangling in matters of no importance.

Surely, as a weake and feeble braine followeth the waxing and waining of the Moone, so the braine-sick humour of the multitude is subiect and pliable to euery change & reuolution. Where-
Homer. vpon *Homer* compares the dispositiõ of common people to *the standing corn*, there comes a puffe, and blowes it all on the one side, there comes another blast, and swayes it as much on the other side. It is a fit comparison made
Psal. 65.7. by the kingly Prophet. *It is the Lord that stilleth the rage of the Sea, the noyse of the waues, and the madnesse of the people*; iumping therein with the Prophet
Esay.17.12 *Esay*, where the nature of the people is compared vnto the billowes πολυφλοισβοιο θαλασσης, of the troublesome and working sea that cannot rest. So easily set agog, so delighted with nouelties, so full of alteration and change

are

are the affections of common people.

In the 28. of the *Acts*. Saint *Paul* whilest the Viper hung vpon his hand, he was a *murtherer*; againe, the Viper shaken off, in the turning of an hand, he *was a God*. In the 3. of *Ezra* and the 12. the *people wept* becausse they had no Temple: after when the Temple was builded, then *they wept* as fast againe, becaue the glory of the second was not like the first. In the time of Queene *Mary*, there was lamentation & crying out, that Idolatry was set vp, the Church polluted, and the Gospell taken away: afterward when through the great mercy of God, the Gospell was aduanced, and the light thereof did comfortably shine throughout the whole kingdome, then they murmured and cryed out as fast againe, that wee had *no Church, no Ministry, truth was wrapt vp in Ceremonies, and all was Antichristian.*

In the 19. of the *Acts*, *Demetrius* and other subtill heads of the trades men of Ephesus, (meerely for their owne

gaine raiſed a great tumult, and getting the people together, cryed out, *great is Diana of the Epheſians*; preſently the people were carried with ſuch a tempeſt of fury, that the citie was all in an vprore, they ran and ruſhed whether they liſt in great confuſion, much violence was offered, and yet at laſt as appeareth in the 32. ve. *the moſt part knew not wherefore they were come together*. In like ſort, not many yeares agone, diuers perſonages of great credit and countenance (they and their predeceſſours being long ſince enriched, by the reuenues of the Church and fearing to looſe them) apprehending preſently the ſucceſſe, inueigled many weake men, young diuines, tradeſ-men, artificers, and ſuch like, and they all cryed out, for *the Geneua diſcipline* and Scottiſh reformation in the Church. The ignorant multitude once ſtirred vp, the whole land was in ſects, and tumults, the ſtate was troubled, the Prince was diſobeyed, good lawes were neglected, by libels, pamphlets, by conſealements, by

Nobiles quidam præcipui huius regni mecū egerunt anno 1583.

by treacheries, by sundry foule disorders, violence and disgrace was offered to many societies and worthy callings in this land, and yet I dare say, the most part neuer knew what they did desire: Nay, I dare confidently affirme, that the chiefest and learnedst sectaries of those times, and euen at this day, [a]not sixe of them, did euer fully and soundly agree in the maine points, and manner of erecting this their Goddes *Diana*, this affected discipline and reformation. Yet behold and obserue the effects.

These silly *Roes and Hindes* once stirred vp, they flockt together and assembled in woods; they haũted priuate conuenticles in the night; they had secret Printers in euery corner, the publike congregation grew odious, the holy word and Sacraments were despised: at length they affirmed plainely ther was no true minister in the church of England, and so some fled beyond Seas, others gaue vp their calling, lurking idly in other mens houses, seducing

[a] A booke of discipline compiled after the Geneua fashion by M. Knox and others, reiected of the disciplinarians, and termed a deuout imagination. An other booke called Disciplꝰ Ecclesiæ sacra verbo Dei descripta, corrected, altered & amended about 1587

their mindes and wasting their estates. While these reformers thus ran their course, honest plaine men, simple people, beholding such parts taking and contention, seeing such acceptions of persons, and varietie of opinions, they in their ignorance stood at a gaze: some fel away to the Church of Rome, others waxed neither hot nor cold. Atheisme crept in, deuotion was laid aside, God exceedingly dishonoured, and the estate both of Church & common wealth very much defaced, I say no more of these *Roes and Hindes*, λάω μὴ πίστευε, πολύτροπος ἔστιν ὁ μελὸς.

If then wee regard the saluation of simple people, by rooting out of Atheisme & Superstition, if we tender their peaceable and Christian life, who are περιφερόμενοι, misse-led vpon euery light occasion, then wee must wholy lay aside all contention and difference whatsoeuer: with one heart, with one consent, wee must all preach one and the selfe same doctrine, all vse the same Ceremonies, thereby to win the

people

people to Godlineſſe of life, and holy reuerence; and alwaies (in regard of their weakneſſe) wee muſt be ſhie and feareful of ſtirring in the Church. The very Heathen haue taught vs diſcretion in this point.

Amongſt the wiſe *Grecians* the difficult points of their Religion, were neuer laid open to the diſcuſsing of the ignorant people, but cloſed vp with ſilence. *Varro* that notable and learned writer, remoued thoſe bookes which hee wrote, touching the deepeſt queſtions and miſteries in Theologie, from the ſight and knowledge of the multitude, *Scholis verò ac parietibus clauſit*, he reſerued them priuate to the learned Schooles. Aug. de ciuit. Dei, li. 4. ca. 31

Aboue all others, the holy Apoſtles and auncient Fathers of bleſſed memorie, were ſo chary in this point, that if any doubt aroſe, if any queſtion or controuerſie fell out among them: they did not by and by ſet forth bitter Inuectiues and ſedicious Pamphlets, they did not put vp clamorous Bils to Aug. de ciuit. Dei, li. 6. ca. 5.

temporall courts, they did not creepe and couch to lay men, for the boulstring and bearing out of any disorders in the Church, they did not haunt and trouble Christian Princes, with bould and vnaduised petitions, but as
Act. 15. wee may see by the Apostles. *Act.* 15 A matter of great consequence, was orderly and louingly discussed at *Ierusalem*, (the Schoole of the Prophets) and so peaceably ended by the chiefe and most excellent Apostles. This president and worthy example, was truely followed by Saint *Hierome*, by Saint *Augustine*, by *Chrisostome* and *Epiphanius*, by the good *Bishop* of *Alexandria*, in the time of *Arrius*, by *Theodore* who sent priuately to *Paule* Patriach of Constantinople: thus they conferred peaceably together, they wrote priuately one to each other, and so (neuer making the people acquainted) doubts being resolued and controuersies ended euery man did rest satisfied in his obedience and went peaceably on in his seuerall calling. These holy

Niceph. eccles. hist. lib. 2 50. Paulus Diaco

holy and graue men conſidered well, that the ſoules of the ignorant people were precious, their mindes like *Roes and Hindes*, eaſily miſſe-caried, ſoone ſtirred vp, and quickly driuen from their wonted layer, therefore as the good Shepheard in the 23. Pſalme, they *fed them peaceably in greene paſtures*, they led them not vnto torrents, to troubleſome whirlepooles, but ἐπὶ ὕδατα ἀναπαυσεῶς to the waters of reſt, and as the originall doth infer to the ſweete ſtreames that *runne quietly*.

Hieresbach. in Pſal. 23.

Stir not.

THe ſubſtance of this charge is double: Firſt, not to ſtir in reſpect of the danger: Secondly, not to waken, in regard of the Spouſe, who is fallen aſleepe, and peaceably taking reſt. It is dangerous to ſtir, for that a rent or ſchiſme in the Church, is like a wound in the ſoule, or a great breach

in the Sea, there is almoſt nothing able to cloſe it vp againe. Howſoeuer at the firſt it ſeemes of ſmall reckning, and of no importance, yet, it neuer ſhewes it ſelfe at the beginning in the right colours, but *creſcit eundo*, it creeps on and gathers ſtrength, and we ſhall neuer read, that the primatiue point of any Schiſme, did euer reſt, or ſtay it ſelfe, vntill it came to a full periode, of a plaine hereſie. *Nullum Schiſma, non ſibi aliquam poſteà confingit hareſin. Of one little ſparke is made a great fire. Arrian* his hereſie, it was but a ſparke (as *Nicephorus* doth write) firſt raiſed by one *Alexander Bancalis*, becauſe an other was preferred before him, yet this ſparke ſet all Aſia, Africk, and Europe on fire, and ſo poyſoned the ſpawne of the Church, in the floriſhing ſpring of worthy *Conſtantine*, that euen to this day, it neuer recouered the loſſe againe. *Mahomet* that Antichriſtian Infidell, firſt, began his ſect with a few followers, and becauſe *Heraclius* the Emperour let him run on, neglecting him as

Hieron. Eccli. 16.32. Nicephorus eccle. hiſt. lib. 8. cap. 5.

Caſſod. lib. 2. cap. 13.

Carien. anno Domi. 641.

not

not worthy to bee defeated, ſhortly after vnder colour of his religion, hee ouer ran Aſia, defaced the Eaſt church, ſubuerted the glorious Empire of Conſtantinople, and ſo continues to this day the ſcourge of all Chriſtendome.

Did not the *Anabaptiſts* of late years. 1525. euen of a ſmall ſpark raiſe ſuch a flame in Germanie, that growing at length to parts taking, by the baſe multitude, Temples and Cities were ſet on fire, baniſhment and proſcription inflicted vpon the innocent, and at length a butchery maſſaker made of fiftie thouſand people ſlaine at one time, and an hundred thouſand Chriſtians murthered at another. They began with the Biſhops and Clergie, but they ended with the depoſing of Ciuill Magiſtrates and deſtruction of the people.

Sleidan. Bellum ruſticanũ abſumſit Germanorum. 150000. vti eſt in vita Clementis Rom. Pontificis.

Bullinger.

The ground and primatiue cauſe of all the contentions raiſed heretofore in our Church, was at the firſt a ſmall diſcontentment, a matter of priuate grudge

Admonition.

grudge, a little sparke: but by a bould admonition giuen at that time to the high Court of Parliament, it wakened al England, & set a number of tongues and pens on fire, (not with such fire as fell on the Altar, and sanctified the Sacrifice) but with the fire of bitternesse, schisme, and contention, which could neuer yet be throughly quenched to this day.

From this sparke, as from *Hydra*, what a number of poysoned heades sprong vp: Anabaptists, Brownists, Puritaines, Catharists, Atheists, the Familie of loue, and such like. And notwithstanding those worthy & learned men, who fled in Queene *Maries* time (as *Iohn Bale*, *Richard Coxe*, *Iohn Parkhurst*, *William Barloe*, *Alexander Nowell*, *Iohn Iewell*, *Edwin Sands*, *Edmond Grindall*, & very many more) maintained the gouernement of the Church of England, vsed in their holy assemblies the forme of seruice, and order of Ceremonies which were established in King *Edwards* time, and ratified

ratified againe by good Queene *Elizabeth*, yet behold, contrary to the iudgement and course of these learned and holy men, what strange, what fiery and stirring conclusions were raised. That [a] the choise of Ministers should stand vpon the approbation of the people, & that they are all of equal authoritie: that the Church gouernement was vtterly vnlawful and Antichristian: That the Article of our Faith, touching Christs descention into Hell was foysted into the Creede: that the [b] Lords Prayer, by our Sauiour himselfe commaunded, was not to bee vsed: That no [c] Holiday might bee obserued, but onely the Saboth: That no [d] Father or humane writer might bee alleadged in the Pulpet: That the booke of common Prayer was to be abolished: That al the ceremonies of our Church were Popish and to be swept away: [e] That the callings of Bishops, was an Antichristian & diuellish hierarchy: [f] That reformation of Religion belongeth to the comminaltie: [g] and that the people are

[a] Cartwright Admonition Suppli. to the Parlia. 56.

[b] Hacket executed.

[c] Festi dies sint commodo abolendi.

Schismatiks in Berry.

[d] Defended openly in the Vniuersitie.

[e] Mart. Iu. 21. Adm. pa. 25.

[f] Knox to the Comminaltie fol. 49.

[g] Buccha de iure regni. Pag. 61.

are better then the King, and of greater authoritie: That [b] the Presbytery and not the Prince was to be supreme Gouernour in matters Ecclesiasticall.

This sparke, what a number of [i] seditious bookes, biting Libels, and slanderous Pamphlets, did it raise? This sparke amongst our selues, what hart burning, what boiling and secret grudges (by the neglect of some, and applauding of others,) did it breed? This spark amongst great Personages? what palpable hypocrisie, what foule sacriledge did it cause to bee committed? This sparke, what a gap did it open, and what way did it make into the hearts of many men, first, to doubt of the truth, and so after to be won to the Church of Rome: amongst the *Roes and Hindes*, what disordered conuenticles, what prophane actions, what secret whisperings, what vile treacheries did this sparke procure, Townes, Cities, Vniuersities, the whole Land was on flame with this sparke.

In the peaceable estate of any church, to

[b] Scottish presbetery in prison at this day.

[i] Martin iuni. Martin senior Martin prote Martinus E. pist. His Epitome. Hay any work.

Bishopricks spoyled, &c. mainteined.

In London. Ipsrich Coventry. Cambridge.

to renue any olde point of hereſie, to ſet on foote any new opinion, any Schiſme, or intricate queſtion, it proues like the cloud that *Elias* ſaw, at the firſt his ſeruant looked and he ſaw nothing; by and by hee bad him looke againe, and it began to ariſe as big as a mans fiſt, at length it couered the whole skie with darkneſſe, and immediately there followed a ſtorme. In like ſort the moſt dangerous hereſies that euer were, at the firſt they haue beene raiſed of a ſmall matter, and ſeemed nothing, but in the end they haue ſhadowed the face of the Church, and cauſed immeſurable bloudſhed. Nay, it is to be obſerued, in the courſe of all ages and times, that the greateſt Monarchies, and moſt floriſhing Kingdomes of the world, haue neuer receiued ſuch feareſull blowes, and vnexpected down-fals by open and forraine enimies, as they haue done by ſtealing innouations and ſecret treaſons, firſt, raiſed by ſects, and hereſies in Religion. There is nothing doth ſo knit together the hearts of men,

1. Kin. 18. 44.

men, as the band of Faith: againe, there is nothing doth cause such deadly hatred and mortall hostilitie, at difference and discord in Religion. In a word, Discention is the ordinarie gate wherat destruction entreth in. The destruction of Ierusalem, it first began with the ciuill discord of *Simon* and *Eleazer:* By the discention of the Christians in the *East Church*, the Turke first entred into Hungary: and so generally discord hath euer wrought the translating of kingdomes, and finall desolation. Therefore beloued Fathers, and Brethren all, I humbly beseech you in the name of the liuing God, *Submit your selues, to all manner ordinance of man for the Lords sake:* euery man stand fast in loyalty and faithfull obedience, goe peaceably on in that calling wherin God hath placed you, cease to bee contentious, and with an humble spirit, striue to walke before the Lord in truth and with a perfect heart. That so the God of consolation and peace, who hath planted amongst vs the Gospell

1. Pet. 2. 13
Tit. 3. 1.
1. Tim. 2. 1
Rom. 13. 1

of

of peace, and hath set ouer vs a religious King, a louer of peace, and hath setled in his dominions a ioyful peace, may giue vnto his Spouse, and graunt vnto his Church, loue, vnitie and a perpetuall peace, for his owne name and glory sake.

VVaken not.

THe second part of this charge, is not *to waken* Christs spouse, for ielousie is cruell as the graue, and if any man bee so hardy and bold as to waken his *Loue*, it shall surely bee reuenged. In the 54. of *Esay*. and the 5. As Christ is there called the *Husband*, he that made thee is thy *Husband*, euen the Lord of Hostes: so *Reu.* 29. and 9. the Church is the pride or the Lambs wife, and here very graciously hee vouchsafeth to call her his *Loue*. Cant. 8. 9.

There is much adoe, many grieuances

or louers bee vnited. The Church of the Iewes was 480. yeares vnder persecution of *Pharaoh*, and vexed by the Gentiles, or euer it came to enioy peace and prosperitie vnder *Salomon*. The primatiue Church was 300. yeares militant vnder ten grieuous persecutions or euer it came to bee dormant vnder *Constantine* the great. This Church of England in times past, hath seemed to bee forsaken of her louer, and oftentimes since sundry broyles, many discontentments haue fallen out, or euer she might hope assuredly to enioy any quiet rest indeed. *Shee went about and sought him, whom her Soule loued, and found him not. But now as a Bridegrome reioyceth ouer the Bride, so hath God reioyced ouer this Land, and decked his Lone with ornaments in a most excellent manner, shee is become glorious and of perfect beautie, her name is spred through the world, and other nations doe tast and are satisfied with the breasts of her consolation.* If wee wisely consider, and call to remembrance the bloudy massakers

Cant. 3. 2.

Ezech. 15.

of

of *France*, and difference of Religion still therein: the wearisome broyles of *Flaunders*, and vnsetled estate of the Church amongst them: If wee set before our eyes the high indignities offered heretofore in *Scotland*, to our most worthy and religious King *Iames*; the sodaine and sundry mutines, and vprores euer and anon arising from their presbiteriall discipline: the vnstayed and discontented cariage, the poore and despised estate of such Churchmen, as first hoped, but now cannot with any reuerend gouernement rule therein, then must wee needes confesse, happy are wee in our setled peace, and most blessed in the Godly prosperitie which we enioy.

The Kings Ma. surprised at Ruthenen. 1584.

The Kings Ma. besieged, at Strineling enforced to take the Castle, and in the end to compound for his safetie,

This prosperitie, this rest of the church, vnder *Salomon* then, and such like noble, wise, and religious Kings at this daie, is compared vnto *Sleepe*, and out of this sleepe, the Church may not be wakened. For throughout this whole Song, Christ is neuer said to haue slept with his Spouse, neyther is there at any

time mention of sleepe, but presently (as in three seuerall places) follows this charge; that no man waken.

Ouid. Homer. There is one kinde of sleepe, which is *Mortis Imago*. *Homer* cals it θανάτῳ ἀδελφὸς, deaths brother, or a dead sleepe: saint *Paul* in the 6. to the *Ephe.* 18. he termes the death of sin, πνεῦμα κατανύξεως the spirit of slumber: the Church of *Sardis* in the 3. of the *Reu.* is said to bee in this slumber. Our Church also was supposed to haue beene in this sleepe, and thereupon, those *Good men, Vaux, Peircy and Catesbie, resolued to take punishment of the wickednesse of these times and to waken vs.* But howsoeuer *the Spouse might sleepe, her heart was waking*, the prayers of the Saints continually crying, kept the mercy of the Lord *waking*, so that though wee sleept, the keeper of Israell did neither slumber nor sleepe: Hee opened the eyes, and wakened the hart of his chosen seruant, to doubt of the danger, discry the plot, and to preuent the *Deadly Blow*. Hee is deliuered,

⊙ fearfull vvakening ⊙

Can. 5. 2.

uered, the Lord is magnified, they are fallen, wee ſtand vpright, and bleſſed bee the God of our ſaluation.

There is another kind of *Sleepe*, which is *Res naturæ*, the ſweate or the dew of nature, of this ſleepe the Phiſitions ſay, it is the repaſt of the body, and the greateſt comfort in nature that may bee. Such a *ſleepe*, is this of the Spouſe, *ex rore diuino*, the dew of heauen hath fallen vpon her, hee hath giuen his beloued *ſleepe*, *et ſacro ſilentia ſomno procurat*: he commaunded ſilence in her holy *Sleepe*. Bernard.

God forbid I ſhould come hither in the name of my God, and ſtand here before this holy and honourable preſence, to wound my conſcience, by deliuering an vntruth, or by blanching of ſin and corruption, to diſhonour my holy calling. No, *viuit Iehouah*, The Lord knoweth my thoughts, I ſpeake the truth, (as I conceiue) from my ſoule, to the glorious praiſe of our euerlaſting God, and to the great comfort and encouragement of all that

heare me. As it is in the former part of this Chapter. *Christ hath now brought his Spouse into the wine seller, hee hath stayed her with flagons, and comforted her with apples, his left hand is vnder her head, and his right hand doth imbrace her*, that is, satisfied in great measure, both with temporal and spiritual blessings, shee doth rest in great prosperitie. *Shee hath laid her downe in peace, and taketh her rest, for now the Lord hath made her to dwell in safetie.* O let vs praise the Lord for his goodnesse, and neuer be ashamed, to declare the wonders, & to publish the blessings, which he hath brought vpon vs this day. Our eyes doe see them, our thoughts must needes acknowledge them, and our enemies (wee finde by late experience) with secret and great malice doe enuie them. Giue me leaue therefore (I humbly beseech you) euen for the glory of Gods blessed name (whose exceeding mercy we are bound to acknowledge) and also for a testimonie of our owne priuate duties, to make some relation of those

Verses. 4. 5. 6.

Psal. 4. 9.

those benefites which we enioy by the blessed gouernement of our gracious Soueraigne, whose happy and ioyfull entrance into this Kingdome, wee doe celebrate this day.

It is a plaine, but an excellent principle, ἄρχεσθαι μὴ μαθὼν, ἄρχειν μὴ ἐπιστάμενος, Let him neuer take vpon him, nor desire to rule, who hath not first learned to obey, and to forbeare. It is well knowne vnto vs all, sundry times hath the quiet state of this Realme beene disturbed, much hurly burly raised, many treasons brued, practising and procuring the death of our former *Queene*, pretending some what, some title & interest vnto the crowne, but behold, notwithstanding, the apparant truth of his Maiesties title was openly knowne to all the States in Christendome, and that long before, he might haue procured strong means to haue inuested himselfe, with the honour and possession of the same: yet still did he patiently abide the Lords leasure as one who truely feared God,

Euripides.

Forbearance.

hee neuer combined with France, nor complotted with Spaine; he neuer ſtirred vp eyther ſubiect within, or forraine power without, but that which is yet very ioyfull to remember, and ſeldome performed of naturall brothers in one familie, two mightie Princes, *good Queene Elizabeth, and our bleſſed King*, moſt amiablie they did liue, and loue, (and as it were in one land) peaceably raigne together.

When God had ended her dayes in peace, after many diſtracted feares, wherewith the hearts of all began ſodainely to bee perplexed; how bleſſed were wee in the preſent ſucceſsion of the crowne: the happy gouernement whereof, did calmely come in, and peaceably ariſe, as after a ſhort night, the cheerefull and faire morning Sunſhine.

Succeſſion.

How ſecure is now the ſtate, in the vndoubted apparance of bleſſed *Iſſue*: a ſtay to the land, and comfort to euery good Subiects heart.

Iſſue.

Pro. 28. 15. *Bleſſed art thou, O Land* (ſaith the Scrip-

Scripture) *whoſe Prince is the Sonne of Nobles.* In the royall diſcent of this imperiall crowne, the Roſe is not onely ſproung from the Red and White, deſcended from the noble off-ſpring of both houſes, *Lancaſter* and *Yorke* (thereby moſt happily taking away all occaſion of ciuill diſcention) but moreouer happy are we in our ſelues, and fearefull to other nations, in the quiet and lawfull vnion of theſe kingdoms. Phantaſticall humours did pleaſe themſelues a while, and ſelfe conceited heads haue vainely diſcourſed with idle ſimilies, againſt the ordinance of God in this behalfe: (but leauing the future ſucceſſe and farther coniunction to prayer, forbearance and time) in this one bleſsing wee may plainely behold the extraordinary mercies of the Lord. For I am vndoubtedly perſwaded (next after the knowledge of Chriſt, and the true profeſsion of the Goſpell) *this day, this day* I ſay, is now, and hereafter ſhall bee the moſt memorable and happy *Day*, that in this land was euer com-

Royall diſcent.

Vnion.

mended vnto posteritie these 1000. yeares. Indeed the conquest of France, hath title of renowne, but wee know well the possession thereof was gotten by bloud, kept with charge, and lost with dishonour. But by his Maiesties lawfull succession vnto the crowne, that which the great and deepe Statesmen of England, forecast many hundred yeares to compasse; that which by dint of sword, and much effusion of bloud hath often beene attempted; that which all the victorious Kings of England often desired, but never fully effected; that which the example of other Christian Kings, and the wisest nations teach vs; that which the very idencity of place, language, condition, nature, soile, affinitie, and al in themselues doe offer; the Lord God, who is wonderfull in counsell, and excellent in workes, that hath he sweetlie brought about: without present alliance in mariage, without tumult in warre, without wrong to any State whatsoeuer, *Israell and Iuda, Scotland and England,* are

are both one, the ſecret and wiſe ordinance of God hath ſo ſetled it, O let the conſent and mutuall loue of both nations peaceably confirme it, and God in his mercy and goodneſſe ſeale it faſt for euer.

Since his happy entrance into this kingdome, how well is the whole common wealth eaſed and disburdened of the continuall and troubleſome *charge* of our Iriſh expeditions.

Irish expeditions ceaſed.

How Chriſtianly are appeaſed the vnchriſtian and bloudy ſpoyles, robberies, and murthers dailie committed betweene Spaine and vs.

Spanish broiles appeaſed.

Moſt Godly and amiable, is the confederate league concluded with our bordering neighbours round about vs. To ſubdue Nations, and enlarge Kingdomes, by conqueſt and bloudſhed to wicked and tirannous Princes, it ſeems great glorie and felicitie, but by good and Chriſtian Kings warre is neuer ſought, but enforced by neceſsitie. *Felicitas maior eſt, vicinum bonum habere concordem, quam vicinum malum ſubiugare*

Confederate League moſt Chriſtian.

Malis felicitas bonis neceſſitas.

iugare bellantem. It is greater honour and felicitie, to retaine the loue of a good neighbour concording in peace, then to continue the secret hatred of an ill neighbour subdued by warre.

Aug. de ciuit. Dei, li. 4. c. 15.

The wise Orator saith. σύμβολα ἄχαθος, χρησιμώτατος, καὶ πυρεννικώτατα κτημάτων ἔστιν: Faithfull and wise counsellers are the most profitable and worthy treasure, which any Prince enioyeth. And is not the Common-Wealth furnished, with as noble, faithfull and wise *Counsellers* of state? as learned, stoute, vncorrupted *Iudges*? and worthy *Lawyers*? as reuerend *Bishops*, shining in their liues and learning, as euer age afforded? all these (through the milde and wise gouernement of a gracious King) retaining their former dignities, and faithfully performing their duties both to God and to their King?

Isocrates ad Nicocl.

Faithfull Counsellers.

Learned and vncorrupted Lawyers.

Reuerend Bishops.

Is not the *truth of the Gospell*, most peaceably established, and carefully professed, with such reuerend and constant ioy in hearing the Word, and

Gospell established.

fre-

frequenting of prayer, and giueth example to all the Proteſtant Princes of Chriſtendome? To ſee the populous Court of a mightie King, as peaceable, well giuen and religious, as the well ordered familie of a priuate mans houſe; what Chriſtian heart will not ioy to heare it, and who can but magnifie the God of heauen to know it?

Mariage honoured.

The ſacred bands of holy mariage, are they not tenderly kept; highly eſteemed, and haue they not beene ſolemnly graced in Court, to the imitation of all the Land?

Learned and Godly teachers.

Euery great Cittie and incorporation, and euery part of the Land, is it not repleniſhed with Godly and *learned Preachers*, trayned vp in the Vniuerſities, able in ſome good meaſure to teach, rebuke and exhort with good diſcreation and iudgement? What ſo is wanting and defectiue herein, ſuch hath beene his Maieſties Princely zeale, that hee hath referred the care

Conference at Hampton.

therof to ſpeciall Committes, that with all conuenient ſpeede *Wales*, *Ireland*, and

and the *Northren Borders*, might bee ſupplyed and planted with learned and religious Teachers ?

Hen. Iacob.

Henry Iacob in his ſedicious Epiſtle dedicated to the King, is not aſhamed to affirme that the *preſent Eccleſiaſticall orders are more friendly to Papiſts, Libertines and Atheiſts, then to the ſinceritie of the Goſpell:* an other alſo of the ſame rancke, lets it downe, that we may better conforme our ſelues in orders and ceremonies to the *Turke*, then to the *Papiſts*. What a ſtrange and dangerous poſition is this ? O where is diſcretion and pietie, where is Chriſtian loue and holy moderation ? Seeing the doctrine is ſound and good in the chiefe and maine points of ſaluation, why ſhould any man ſpeake ſo vnaduiſedly, in matters of leſſe importance ? Alas wee alſo are bound to pray for you, to ſhew you the right way, and woe bee vnto vs, if (as men pleaſers) wee ſhall ſpeake againſt our owne knowledge, or that others ſhould bee conſtrainde to ſubſcribe to that which

Ceremonies Godly and approued.

I. C.

which is not consonant with the truth. Heare therefore and as a wise and vnderstanding people at length be satisfied. For vndoubtedly the Ceremonies of the Church, and especially the vse of the *Crosse*, so much excepted against this day, as the *Standard of Christs honour*, hath euer beene aduanced, and borne aloft in the eye of the Church, to the comfort of all good Christians, by the whole troup of the blessed Fathers, the Charrets and horse-men of Israell. And generally those ceremonies vsed at this day in our Church, they are in themselues indifferent, in number few, in vse decent: They are peaceable in regard of conformitie, reuerend to breede deuotion in the people, and for continuance these 1500. yeares vncontrowlable. They are consonant with the Scriptures, the exposition wherof, is confirmed by the iudgement of the auncient Fathers of the primatiue Church; approued directly by later interpteters, defended soundly by new writers, discussed by Kingly con-

The vse of the Crosse approued by Origē in Psal. 38. Basil. de Spi. & Sanct. c. cap. 27. Chrisost. tom. 2. hom. 55. in Mat. cap. 16. Hiero. lib. 3. in Ezech. Aug. tract. 15. in Ioan. & de verbis Dei. serm. 18. & 33 Greg. Mag. in lib. 3. in Iob. cap. 13. Ambro. lib. 2 cap. 7. and other many.

conference, agreed vpon by nationall consent, established by highest authoritie, attested and made good by the approbation and iudgement of other neighbour Churches, as appeareth plainly in the confessions and seuerall articles of *Heluetia*, *Boheme*, *Ausburge*, *France*, *Flanders*, *Saxonie*, and *Sweueland*.

Heluetia. 1.art. Boh.25. 15.18. Aus.art.4. Fran.art.32. Fland 31. Sax.art.20. Sweu.cap.4.

It is a grounded principle, approued by the learned Diuines in all ages: *In ijs rebus in quibus nihil statuit certum Scriptura Diuina, nobis populi Dei & Christiani principis iura tenenda sunt.* In those things wherin the Scripture hath set downe no certaintie, the Lawes of the Christian Prince, and of Gods people are with all obedience to bee embraced.

Saboth.

To proceed in this peace and prosperitie of the Church, concerning the *Saboth*: How generally is it obserued, how religiously sanctified, euen in this great and busie Citie, wherein the streetes may often bee seene in a manner desolate, and few stirring vpon the

Saboth

Saboth, in the time of diuine Prayer and Preaching: The painefull preaching frequented with infinite congregations, and mightie aſſemblies in this famous Citie; the diligent and dayly prayers, the deuotion and thankeſgiuing, the readineſſe and attention in hearing the word of God both preached and read euen in this place where I ſtand, doth witneſſe what I ſay. O how faire and bleſſed a thing it is, for a Chriſtian King to heare and know, all the inhabitants of his Dominions, to bee aſſembled vpon the Saboth, to be knit together as one man, prayſing, ſinging and reioycing in God, all their prayers well neere at an inſtant, as the flame of a thouſand mountaines, aſcending aloft and peircing the very heauens.

Induſtry of the people.

And is it not as louely to behold, all the people of theſe kingdomes, with obedience to Law, and loue to their Soueraigne, to goe peaceably on as Birds in the Spring, buſied euery one in their ſeuerall callings, and all the

weeke long cheerefully following their vocation?

Hath not the *Lord crowned yeare after yeare with his blessing*, the Land giuing such encrease, that notwithstanding there bee at this present, in this Citie and Suburbs about *fiue hundred thousand liuing Soules*, yet they all are well and plentifully fed, and all the people throughout the land waxing warme and wealthie, sit peaceably vnder their vines, taking their pleasure and recreation? σημεῖον ἐστι τοῦ καλῶς βασιλεύεσθαι, ἐὰν τοῖς ἀρχομένοις ἐφῇς, εὐπορωτέρους καὶ σωφρονεστέρους γιγνομένους. It is alwaies an assured and good signe of excellent gouernement, when the people of any kingdome doe grow more wealthy, and become more ciuill and religious.

Plentie.

Isocrates.

What excellent and Godly Acts stand in force for the wise ordering and comfortable reliefe of the poore? What straight and holy Canons ordained, for the religious proceeding in all matters Ecclesiasticall? What seueritie

Good lawes.

ritie is openly pronounced, and what puniſhment dayly executed vpon corrupt Officers and Powlers of the people?

Hath not *Mercie* triumphed ouer *Iuſtice*, and compaſsion to forgiue (the perfect note of true Chriſtianitie) ſhewed it ſelfe abundantly in pardoning ſundry offences, and ſparing the liues of dangerous and hatefull Traitours? Mercie.

Feare admitteth no ſecuritie: ὃν πάντες φοβοῦνται πάντας φοβεῖται, whom all men are afraid of, ſuch a man, ſtands in feare of all men. And therefore like a wiſe and right Chriſtian Prince hee doth not build his ſafety vpon ſtrength and power, but vpon the mercy of God, vpon *Princely Affabilitie*, with his Nobles, and vpon the loue and faithfulneſſe of his Subiects. *Doctor Hill* and other Papiſts, *Iacob* and other ſectaries, they ſlanderouſly auouch, that their perſecutions are many, and their afflictions very grieuous, and yet behold all diſcention in Religion, hath Democritus. Affabilitie.

been alwaies labored and is ſtill ſought, by all forbearance and gentle meanes to bee appeaſed: yea, towards all men in generall, *the gouernment is ſweet and milde*, and himſelfe in his priuate nature, ſo louing and compaſsionate, that as *Theodo.* hee ſeeketh to binde men vnto him, not by force, but by bounty and Religion. Troubleſome and ſeditious ſpirits will neuer ceaſe to murmure and complaine, but the point is: *Non qualia, ſed qualis quiſq; patiatur.*

Milde gouernment.

Ambr. de obi. Theod.

Aug. de ciuit Dei, li. 1. ca. 8

Since his bleſſed Raigne doe not our hearts ſecretly tell vs, that we feele and dayly taſt of ioyfull *Peace*, a Chriſtian *Peace*, an honorable *Peace*, ſought by mighty Kings, and embraced by forraine Nations, as in the dayes of *Salomon*?

Peace.

Is not true *Nobilitie*, honourably reſpected? *Vertue* and well doing cheerefully rewarded? *Holy men*, and diſcreet daily aduanced? the *renenewes of the Church* lately confirmed: and diuers *foundations* of *Religion* alreadie laid, as in the glorious raigne of great

Vertue rewarded.

Con-

Conſtantine? The Lord is God, the Lord is God, and who is ſuch a God as our God. O wretches, and vnthankfull men that wee are, wee know not our owne good, wee weigh not the ſweet mercies of a kinde and gracious God. For in theſe and many other reſpects, which are moſt apparant to the view of all men, I aſſure my ſelfe that his royall Maieſtie (whom the Lord protect with his mightie hand long to raigne ouer vs) is now, and ſhall bee for euer renowned amongſt the moſt famous Kings, that euer liued in the world: and that the Church and common Wealth of England, ſo happely gouerned by his Highneſſe, is now at this day the moſt Apoſtolike and floriſhing Church, the moſt Religious Court, the moſt peaceable and vpright State that is in all Chriſtendome: How be it when Prince and People, when Nobilitie and Clergie, when all eſtates and degrees do thus Godly and peaceably goe on, enioying ſuch bleſſed happineſſe, ſuch quiet and repoſed peace,

would not the Sunne bee abashed and the powers of nature daunted, that Christian men, and especially such as are deuoted vnto God in sacred and holy orders, some professing great *holines & austeritie*, others *much pureues and great singularitie*, both these should neuer cease to disturbe and waken the Churches peace? Surely it is the Lord that giueth his beloued sleepe, and this sleepe, this prosperitie of the Church and Common Wealth, it is a blessing inestimable vnto his people, therefore when hee vouchsafeth to giue rest, no man ought to waken or stir *Vntill shee please*, and that is *Neuer*. ἐᾶς *Vntill*, it is plainely *Neuer*. *Gen.* 8. *The Rauen returned not Vntill the waters were dryed vp*; that is, *Neuer*. *Mat.* 1. 25. *Ioseph knew not the blessed Virgin Vntill she had brought forth her first begotten*, that is, *Neuer*. *Neuer, neuer* let any man waken the blessed Spouse.

Vntill.

The

The Concluſion.

BVt for as much, as the perſon, from whom this commiſsion is directed, is the *Metropolitane and great ſhepherd of our ſoules, Chriſt Ieſus*: the penner of it, *the Holy Ghoſt the heauenly Secretary*: ſeeing he vouchſafeth to call the Church his *Loue*, the deepeſt of all the affections: her peace compared to *Sleepe*, the ſweeteſt comfort in nature: ſeeing Chriſt Ieſus himſelfe, moſt wiſe, louing, and fearefull, is not content to perſwade, but vehemently to *charge*, and yet the attributes applyed moſt ſweet and kind, *Daughters* for Loue; *Ieruſalem* for peace: ſeeing the Charge it ſelfe is ſo ſtraitly giuen *not once to ſtir*, and in no caſe *to Wake*; the Date ſo plainely ſet downe,

that is, must bee *Neuer*, according to the tenure of my text, in the person of Christ Iesus, I adiure and solemnly charge: I charge by the holy *Patriarks, Abraham Isaac*, and *Iacob*, who in their generations were men of *peace:* I charge by the *holy Apostles*, who haue commaunded vs to keepe the vnitie of the spirit, in the bond of *peace:* I charge by the *holy Angels*, who at the birth of Christ did sing *Peace:* I charge, by by our *Faith, Hope* and *Charitie*, which are the fruites of *Peace:* I charge by that *Obedience*, due both to the ciuill Magistrate, and spirituall Gouernour, who are by all good means to preserue and maintaine *Peace:* I charge by the *Dumme Beasts* of the field, who shall take reuenge vpon the disturbers of *Peace:* Lastly, I adiure and charge by the *Soules of the ignorant and simple people*, the least whereof a thousand worlds are not able to redeeme, that no man despise the voyce of this great shepheard this double & three-fold charge, which concerneth the flourishing and

happy

happy peace of our country, the prosperitie and peaceable rest of the Church; the being, liuing, and well being of vs all.

Whosoeuer hath any true tast of a religious heart: whosoeuer hath any respect to the honour of his name, and regard of his posteritie: whosoeuer hath any dutiful affection to his Prince and Country, let him pray rather that his tongue may cleaue to the roofe of his mouth, and his right arme wither from his body, then once to bee accounted amongst the number of those, who will be seene to stir in so well gouerned a state, to waken so blessed rest of the Spouse, to discontent the religious heart of so gratious a King, and to blemish the glorie of so renowned a Common-wealth.

Ah Lord, what estate of Church or Common-Wealth did euer in this world attaine vnto perfection? ἀλλ' ὁ Ζεὺς πᾶσι τοῖς βροτοῖς φίλος, whose desert and wisedome could euer content all humours? wherein haue not

the moſt Noble and Chriſtian Worthies of the world beene ſought one way or other ſecretly to be wronged? and who knoweth (touching theſe late and grieuous treaſons) why the Lord hath ſuffered euill counſell to bee vndertaken and with ſuch malice and bloud to be purſued.

Vndoubtedly, Firſt, it may bee thought to this ende, that all the people of this Land, and euery one here preſent, might take heede how wee forget our louing God, in the dayes of our proſperitie, that we might learne to *ſtand faſt* vpon the Lord, as vpon mount Sion; to *reſte* on his loue, as the centre of our life; in all dangers; to *flye* vnto him, as a bird doth vnto the ſhady hill for ſafetie, that ſo both heart and tongue might acknowledge his goodneſſe, and as a floud into the Sea, ſend thankeſgiuing to ſo deare a God againe.

Auguſt. Secondly, *permittit Deus quod nemo impunè committit*, God ſuffereth euill and wicked men for a time, expecting

pecting their repentance and looking for their conuersion, but if they perſiſt, and beecome as *Pharaoh* was, hardened in their bloudthirſty cruelʒie, then the Lord, euen for his owne glorie, doth ſuffer them to play vpon the Hooke, and daunce in the Snare, till at length it might be knowen, to all Nations and Kingdomes round about, that when it comes to the very poynt, the Lord will rouſe himſelfe like a Gyant, turne all ſuch practiſes vpſide-downe; but will deliuer his choſen, execute iudgement vpon the wicked, and the *vngodly ſhall bee trapped in the works of their owne hands.* Therefore let neither Prince nor People, bee diſmayed, and caſt downe with trayterous and fearefull rumors, but let his ſacred Maieſtie, comfort his heart, raiſe vp his Spirit, and walke cheerefully vpon the inuincible hope, and aſſured experience of the Lords fore-paſſed loue, let him hould ſtill faſt by God, and aſſuredly, height and depth, edge and point, ſhall fall and

Pſal. 16.

and flie before him, all his crosses shall afford him ioy, his enimies aduantage, and his account shall cheerefully bee cast vp for another world.

Lastly, the Lord hath suffered, euill counsaile thus far to preuaile, that euery priuate man, who liues in peace and safetie, might consider and weigh, what a grieuous burthen it is, to sway the Scepter of a kingdome, how the Kings life is hunted after for our sakes, for the happinesse which wee enioy, how *Hee and his Nobles* are in continuall danger, how (not for himselfe) but for vs, for vs it is that *He and his Posteritie* is pursued with such deadly hatred: yet notwithstanding, the Lord stands close vnto him, hee hath fastned the crowne vpon his head, and setled the Scepter in his hand, mauger the crueltie of all his enimies, and the rage of the Diuill himselfe, he will haue all the world to see, that hee hath set him vp, to bee the onely meanes both of establishing our happinesse enioyed, and also of discouering our danger escaped: that so when

when all the people of this Land, shall plainely see, how the Lord hath set his delight vpon him: how from the very cradle he hath lapped him in the bosome of his loue, how he hath puld out of the iawes of death, from *Poison* ready to bee taken, from *Murdering* at an instant, from the *Lake of Fire*, ready to be kindled: we and all his Subiects, might be moued, to loue him with a dutifull and entire affection, to pray for him, as for our owne soules, to ioy in his prosperitie, as the life of our well doing, to esteeme him in our thoughts, and honour him in our hearts, as a tender Father, beloued of God, the maintainer of Religion, the giuer of peace, the ioy of his subiects, the honour of all Christian Princes, and that with ioy and thanksgiuing wee might sing and showt this day, *God saue our King for euer.*

Now therefore O Lord our God, who dwellest in the highest Heauens, infinite in goodnesse, abundant in mercie, and glorious in praises, we magnifie thy name, and triumph in thy mercie,

for

for that, ſtill wee doe enioy this happy day. Alas, of our ſelues, what is our King, and what are wee his Subiects, that from time to time, thou ſhouldeſt ſo tenderly loue him, and ſo continually follow vs, with thy gracious and ſweet mercies? Wee know O Lord *Riches* and *Honour*, *Peace* and *Proſperitie*, *Life* & *Deliuerance come onely from thee: Greatneſſe* and *Power*, *Glory*, *Victorie* and *Praiſes*, *they are thine*: and what ſhall we render vnto thee, our deareſt God? Onely this: Before Heauen and Earth, before thy holy Angels, before all thy Saints and ſeruants, here preſent in this publike congregation, wee doe *bow our hearts and the thoughts of our hearts vnto thee*, wee acknowledge our owne vnworthineſſe, aſcribing all our happines, and this our late deliuerance to thy fatherly protection onely.

We are heartely ſorry, and doe ſecretly mourne in our ſoules, that for all thy kinde and vnſpeakable bleſsings, we cannot ſerue thee as we ought, nor loue thee as we would, but wee entreat thy

thy glorious Maiestie, stir vp in vs good desires, encrease them more and more, crowne them with thine owne mercie, and wee will neuer cease to sing euerlasting prayses vnto thy name.

Deare God and eternall Father, be pleased, bee pleased to confirme this goodnesse, and to establish this thy couenant both with our King, and vs thy people for euer. For thy mercy sake, for thine owne glory sake, for thy Sonne Christ Iesus sake; forsake vs not, neyther leaue vs, continue for euer our louing God, let vs and the remnant of our seede after vs bee sealed vp in thy mercifull promise, in thy gracious and euerlasting loue, and that through Iesus Christ, to whom, with the Father and holy Ghost, be all honour, praise and thanksgiuing, both now and for euer. *Amen.*

FINIS.